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The Pathway to the Tepee
The North American Indian

Young Indians Ask Questions

BY THE REVEREND E. H. CARSON, Simnasho, Oregon

"The Thoughts of Youth Are Long, Long Thoughts"

ALL young people ask questions. The Indian youth ask them, too. The difference is that with our white children questions are outspoken and spontaneous while with the Indians the questions are frequently unspoken and inquiry repressed. The White teacher is often perplexed as he looks into the dark brown eyes that stare so fixedly into his and wonders what these children are thinking about — what unspoken questions are deep down in their minds.

The Indians that we deal with are not in the habit of asking questions or answering them. We want to know much about many things, as the paper streamers on the graves, the bell ringing, the drum beating and many other things; but no answer is given. They only know that this is the old Indian way; they have never asked questions about these things, why should the children?

We do see a tendency on the part of some Indian young people to shake themselves free from the cords of superstition and ignorance and tradition. Like their white cousins they are not satisfied with the customs of their fathers nor with the law of their mothers, and when we encounter this tendency we must needs be wise and very careful to understand and, as far as possible, to respond. For it is necessary to stir these still pools of thought and try to satisfy the growing needs of the soul. To quote from a modern poet:

"A child am I, yet in me lies
Part of the future of the race,
A child in whom the good and ill
Of ages past have left their trace."

It is true that to a very large extent the children of our tribe are to us inarticulate. In their playing and in their self-expression they are

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muted with the finger of some ancient fear. But here and there we see the signs of an awakening—some to better things. To quote from Oliver La Farge in "As long as the grass shall grow": "Then the longing of one young Indian expressed to me will be realized, the dream of a race that knows it is equal to any other, and has not yet given up the fight. It is the ambition, often baffled, often discouraged, never quite lost, of the educated young progressives—it is the desire of the Indian people speaking: 'We shall learn all these devices the white man has, we shall handle his tools for ourselves. We shall master his machinery, his inventions, his skill, his medicine, his planning, and still be an Indian'."

We do know that some of our young people here are longing for better conditions and more attractive homes. It is our constant endeavor to help them to realize these longings.

In the ground all about us in this part of the reservation we find "Geodes" (rock formations), that were moulded in the fierce volcanic heat of long ago eras. These geodes are of rounded or oval form. The Indians have named them "thunder eggs" and say that the Thunder laid them a long time ago when it was strong. Break these rocks open and sparkling crystal is disclosed and agates of white, red, blue, and yellow. There they lie waiting for the lapidary's touch. So it is with the minds of these Indian children. Long ago some terrible privation shut them in. To us they often seem stony and irresponsive. We often despair of penetrating the stolid exterior. Yet, When and IF the Master Lapidary, Jesus Christ, touches these covered minds and breaks them open there will, we are very sure, be disclosed the beauties and excellencies of soul that He came as a little Child long ago to redeem.

AN INDIAN TRANSLATION OF THE TWENTY-THIRD PSALM

The Great Father above is a Shepherd Chief. I am his, and with him I want not. He throws out to me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.

Going From School to What?

BY THE REVEREND FRED C. PATTERSON, Tama, Iowa

IN the experience of the average American youth the completion of high school marks the time of looking out into the world to find his niche somewhere. One or two members of a family may find places on the old farm or in the family business; others scatter to a variety of occupations and opportunities from Maine to California, yes, even beyond the bounds of the United States.

During school days most boys and girls are living at home in a community that has a well established social, economic, and political system. Anywhere they may go in this great land of ours they will find practically the same social and political system. Adjustments are not too difficult when going to a new community.

Did you ever stop to think about the American Indian youth? Is all America open like that to those whose ancestors were the original Americans? Theoretically, yes; but in actual practice, NO! Is their home community life settled and does it prepare them to fit into community life anywhere they way go?

ECONOMIC OPPORTUNITIES FOR INDIAN YOUTH

Let us look first at the opportunity for work in the Reservation, the home community of the Indian youth. My only first hand information is the Reservation here at Tama, Iowa, where the acreage is 3253 and the population is 484, a little over 30 acres to an average family of five. Compare that with the average Iowa farm of 160 acres, remembering there is more waste land in the Reservation than on the average farm. True many Reservations are very much larger, yet many of them are located in mountainous or desert country where the economic possibilities would not be much greater than on this small tract belonging to the Sac and Fox tribe.

Our Government is aware of this economic situation and is doing something about it. Whenever possible Indians are employed by the Government in the Indian Service. This opens up regular employment to a few families.

In addition to this the NYA, CCC, and WPA, are providing relief for many families. This relief is appreciated, but we are all wondering what is going to happen when the projects and funds come to an end. This is manifestly temporary and is not the kind of life work to encourage the establishment of a happy home.

The conclusion is that economic opportunities for Indian youth are confined to the Reservation or the Government Indian Service, a very limited field. So far as the great wide world is concerned the door to employment for the Indian is practically closed, just because he is an Indian.

We have but recently been corresponding with several missionary organizations requesting help to

find work for an Indian who is a willing worker and desires work for the purpose of completing a college course, yet our efforts have so far been in vain. Appeals to Employment Agencies on this same case have brought forcibly to our attention that there is a prejudice among White people about employing an Indian even though the Indian is qualified.

Jim Greely's Children enjoying a scrapbook the missionary gave to them.

I am glad to add this note here that there is less prejudice of this kind close to the Reservation. Those who know the Indians the best are the most willing to employ them when they are qualified to do the work.

From school to what? To very limited economic opportunities.

WHAT POLITICAL CONDITIONS

From school to what kind of a community life? To a changing community life! It is a safe generalization for all Reservations that American Indians are in a transition period, economically, socially, politically. They are under the necessity of adjusting themselves and their way of life to a different world.

Politically many tribes have made changes in recent years. In 1937 this Sac and Fox tribe adopted by a majority of two votes a written constitution providing for an elective council. This brings out two points as related to our subject, an opportunity and a handicap.

There was an opportunity here for educated Indians to work out this political problem for their tribe. The old governmental system depended upon the leadership of a Chief who had won his position by prowess on the war-path, by success in the hunt, or by oratorical fluency at the council fire. Those days are gone. The Government is no longer recognizing "Chiefs" of that type. There was need for a new type of tribal government. Here was an opportunity for those who were mature and yet had some school training to serve their tribe in working out this political problem. There have been those in many tribes who are measuring up

Vena Keo

to this opportunity of rendering real service to the home community.

Here also is a handicap for some of the younger Indians just coming out of school. They come from school into discord and bitter feelings in the home community over these changes, for always it is hard for some to give up the old ways. This strife is discouraging to the Indian boys and girls who are needing help to find their places in the home community and in the world.

FROM SCHOOL TO WHAT SOCIALLY?

Socially, also, most Reservations are in a state of flux. In years gone by Indian tribes had their own standards and their own methods of controlling morals and other social relationships. Contact with a different social order in the White community around them is resulting in the breaking down of the old tribal standards and sanctions. However the standards and methods of control in the White community have not yet found acceptance in the Indian mind and heart. The result is that neither the Old nor the New prevails. The transition period is one of social chaos.

When the Indian youth remains at home and attends public school, as many can do in these days, the result of living constantly in the midst of such unsettled social influences is often seen in many dropping out of school about the adolescent age or soon after.

Many Indian youths secure their education away from home in some Government Boarding School, and frequently do not come home for summer vacations. While thus away for several years they have lived a guided life on a comparatively high standard of living, and have used the English language almost exclusively. Some have been away so long they have forgotten the Tribal language and are timid about talking at home, especially if the home folks are inclined to make fun of their efforts. The chaotic social conditions are a shock that may result in one of two extremes. Some may isolate them-

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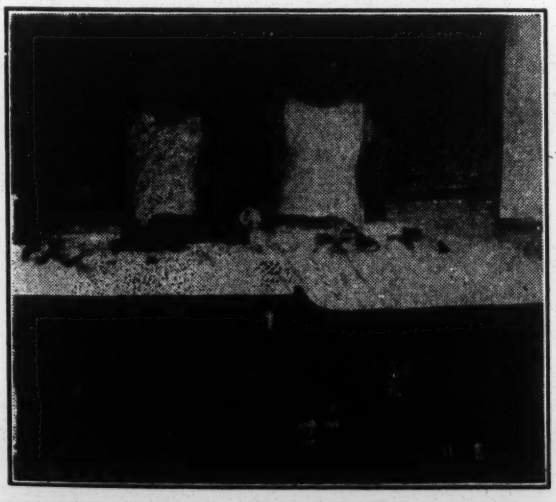

Geraldine Hellon and Katheleen Heath with their baking at school.

Gloria and Terry Courtney, great grandchildren of Robert Smith, elder at Warm Springs Chuch.

Wardship

BY THE REVEREND E. W. MACHAMER, Warm Springs, Oregon

I. WHAT IS WARDSHIP?

WHEN we think of wardship we usually think in terms of guarding, watching, protecting, and keeping under the care of; the United States Government has never and perhaps never will admit that the American Indian is a "Ward". Yet wardship is perhaps the greatest problem when one considers the status of the American Indian. The word itself is a negative one implying incompetence and immaturity on the part of the Indian.

The Government's early method of dealing with the Indian tribes as autonomous groups through solemn treaties lasted until 1871, when by act of Congress a change of policy was inaugurated whereby the Indians were no longer dealt with by treaty, but by "agreements". The Indians were to be concentrated on three great reservations and fed at the expense of the nation, under supervision of Indian Agents. The sentiment with regard to great reservations gradually weakened, and in 1878 it was proposed to concentrate the Indians on smaller reservations. The reservation system (wardship) became so increasingly unpopular that in 1877 Congress enacted the Land Severalty Law, also known as the General Allotment Act, and with this went American Citizenship to any that took out allotments. It was affirmed by the supporters of this law that gradually the Reservation and Agency System would die out and the Indian would take his rightful place among American citizens. A very worthy aim—but it brought on many ills in that it was supposed that all Indians were farmers, which they are not. Consequently much of the land was sold to whites, much descended and split up in heirship, other land sold for taxes, and the poor Indian went back to the Government for aid. The Government was always there ready to help the Indian when in need.

Then in 1924 all Indians were declared citizens of the United States, but that doesn't necessarily mean they are not wards. While wardship is not incompatible with citizenship, it does prevent the Indian from taking his place as an equal with other Americans. Thus all Indians are citizens, but some are unable to vote and many are denied certain privileges which State laws give their white brothers. We ask—Is this kindness to the Indian or fairness to the whites?

The tragedy is that many of the Indians we know want to remain wards of the Government. They want to receive all they possibly can, and yet they complain that the Government is the cause of all their poverty. Let it be said that our Government has done much for the Indian—in fact, we think too much. The costly Reservation or Wardship System (it costs millions of dollars each year) has stifled the initiative of the Indian. It has proven as mistaken on the side of excessive pa-

ternalism as the Indian Territory experiment had on the side of excessive liberty.

II. COULD WARDSHIP BE GIVEN UP?

If the American Indian is to have his chance to live as an American citizen, wardship must be given up. The Government in its administration of Indian affairs has developed a top-heavy bureaucracy, and has harmed the Indian by the patronage system. Now the Indian faces the demoralizing effect of a permanent patronage system under the provisions of the Wheeler-Howard Act.

We, in the Church, have also been guilty of patronage in our missionary program. Indians have been encouraged to seek gifts of clothing and other goods rather than encouraged and helped to provide these things for themselves. Both Church and State ought to abandon the patronage system as practiced and adopt a policy of helping the Indian to help himself. Legitimate calls for charity, of course, should be answered. But the wholesale practice of patronage should stop, so that the Indian, as soon as he is ready for it, will be released from wardship.

The ultimate goal should be assimilation of the Indian into the great stream of American life. The removal of the patronage system would be a step in this direction. It would do away with many of the prejudices which certain white people have because of the privileges accorded the Indian.

In her book—"We Called Them Indians," Mrs. F. W. Seymour says, "The Indian is not to be thought of as a curio, or a specimen for the museum. We do him an injustice when we take this attitude. The plans and laws that tend to keep him apart from other American citizens are not kind, though they may be made with

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the kindest intentions. He should be an equal sharer in our national life. So while we still 'call them Indians', let us call them friends and neighbors as well."

Dr. G. E. E. Lindquist says, "The much-heralded expanded freedom for Indians, variously termed 'self-government' and 'home rule', sounds unconvincing and unrealistic when permanent Federal guardianship is contemplated. If Indians are to have expanded freedom, release from paternalistic control is a necessary corollary."

Dr. W. A. Petzolt, Missionary under Baptist Board, located at Lodge Grass, Montana, has this to say: "Tremendous changes are taking place all over the world. The welter is so confusing that even the wisest of the 'palefaces' can hardly find their way. The mist and the mystery of it all is still more intangible to the Indian. The greatest need of the Indian today is to untangle himself from Washington 'red tape' and orient himself to what is really going on in the world. To stress less the fact that he is the 'American Indian' and to vitally grasp the bigger fact—that he is an INDIAN AMERICAN. He needs to give unto Caesar 'the things that are Caesar's' but to give unto God the things that are His. Indianization is to give place to a strongly-flavored Christ modernization."

Those who know the Indian and the Indian problem best feel that if the Indian is ever to come into his true and rightful place as an American citizen we must give up this paternalistic attitude (wardship) and consider the Indian a fellow man of like passions, infirmities, and aspirations.

GOING FROM SCHOOL TO WHAT?

(Continued from Page 7)

selves from social contacts out of timidity. Others may throw away all reserve and live a wild, unrestrained life. Some find kindly friends who help them keep their balance till adjustments have been made to home conditions again. The best Friend any Indian boy or girl ever found in such a time of need is the Lord Jesus Christ. Those young people who have come to know Jesus as their Saviour have a responsibility to let the Light of the World shine through them upon the moral darkness around them.

Religious conditions are very similar to social conditions. Some have accepted the Gospel and united with the Church of Jesus Christ. Many still hold to old tribal gods and are strongly opposed to the church. This opposition hinders many young from considering the Gospel seriously. Those who have found forgiveness of sin and a new spiritual life through faith in the Son of God have a great privilege in so living that others too may choose to follow the Jesus-road. This is the road to better conditions in the home, community and nation.

Peyote

THIS is the subject of a very carefully prepared pamphlet written by a committee in keeping with the action taken at various Regional Conferences of the National Fellowship of Indian Workers, during the summer of 1940*. These conferences petitioned the Home Missions Council of North America to prepare and publish a pamphlet which when completed should be circulated as widely as possible.

The committee has reviewed much literature on peyote and selected portions which could be printed in a limited space, many warning the Indian people of the unwisdom of becoming addicted to its use. Excerpts from this pamphlet are here given:

"The peyote cactus is a succulent, spineless cactus usually shaped like a turnip or carrot. The peyote of commerce is the dried flowering top, usually called the 'button' or the 'bean,' and the peyote used in the United States comes from Southern Texas and Northern Mexico. It is a brown, bitter substance nauseating to the taste, and its odor when moist or that of the powdered drug is peculiarly disagreeable.

"Peyote is similar to opium and 'cannabis indica', but more frequent color visions are produced. The drug does not cause the same amount of merriment that 'cannabis indica' does, nor the sleep that morphine does. It produces imperfect coordination of movement, retards perception, and causes errors in the estimation of time, due to its action on the cerebrum. Large doses cause depression of the respiratory and circulatory centers. (From *Cushney's Materia Medica*).

"The use of peyote by the Indians of the United States did not become common until about forty years ago, though a few tribes had used it longer. As it moves away from its ancestral home it loses many of its pagan forms to take on certain characteristics of Christianity so that it is now represented as a Christian religion, or the 'Native American Church.'

"It is held by the advocates of peyote that the drug destroys the desire for liquor. This is probably true in some cases for the drug produces a more satisfactory state of intoxication with less of the 'morning-after' feeling. And, too, it is considered a more respectable way of getting drunk, although the habitual user of peyote to excess often becomes a worthless member of his tribe, losing interest in everything except the drug. One full-blood Comanche Indian said: 'I used peyote about ten years, and it has been about ten years since I used any of it. I have also drunk whiskey to excess, and I know the effects of peyote on the mind and system are worse than those of whiskey. I have seen the effects of peyote among my people, and I

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*This pamphlet may be ordered from the Literature Department for ten cents. Secretary.

Indians at the Crossroads

FROM "TIMES OF REFRESHING", Boone, Ia.

A YEAR ago today I had the privilege of having two weeks trip West with the president of our Boone Bible School at Boone, Iowa, and also with another friend to visit the Indian Mission work on various reservations which are located in several states.

While passing through the Rosebud Reservation in South Dakota we planned to stop and see our friends, members of the Sioux tribe. You will understand that the roads out there are not very well marked. As we left the main road (a gravel road), we came to the crossroads shaped like a fork. These roads are more like trails with only the wagon wheel tracks visible. We drove back to the first house for inquiries regarding which trail to follow. We were directed to take the center trail and we would locate our friends.

Miss Pearl Bear.

As we travelled along this particular trail we beheld the glorious and wondrous beauty of God's own handiwork. This section of the Dakotas is unlike the prairie land but is surrounded by the beautiful hills, trees, rocks, flowers and streams, reminding us of the Lord our Great Shepherd, of His promise to lead us to the green pastures and beside the still waters.

At last we came to the home we were hunting. We were cordially received by the young Indian wife as we entered the little cabin. This humble home had but two small rooms neat and well kept. Our hearts rejoiced as we witnessed a very touching scene. The husband was lying on his bed with an open Bible, a gift of our Missionary, Rev. F. C. Patterson of Tama, Iowa.

It was necessary for him to leave Toledo, Iowa for another hospital, and he was stopping at his home for a short time. He, too, had stood at the cross-roads and our Missionary in his visits to the Indian Sanitarium had been able to point him to the right road and to the one who said, "This is the way, walk ye in it."

I am thinking of another Indian whom I met in the West who stood at the crossroads, but he chose the wrong road. He is a victim of alcoholic habits, he knows it is wrong to drink, but receives little or no encouragement to stop this habit. He had been told that it was all right for him to do it. Unless someone shows him "The Way of Life", he is lost.

These crossroads bring us the pic-

ture of a man on a horse, suggesting to us "The End of the Trail". This is the condition of my people today, they are lost as to which road to follow. The old generation is clinging to the traditions, customs and religions. With freedom gone old ways are rapidly disappearing and there is no hunting of game or fishing except in certain places because of Government rules.

A number of my people have plodded through hardships for an education, but after preparation for work to earn their livelihood, are unable to find employment.

There are many crossroads in the Red Man's life. We read concerning the two ways in the Bible found in Matthew 7:13-14. "Enter ye in at the strait gate; for wide is the gate and broad is the way which leadeth to destruction and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life and few there be that find it."

My people are going down the road of destruction; others have found the road to life. Pray that more will find the Road to Life for you know that is the only road to hope for my people, as for any people. I stood at the crossroads while I lived at the home of our Missionaries in Tama, Iowa. During the series of Evangelistic meetings the call of Christ to follow Him came to me and I accepted Him and have sought to follow Him. He has given me peace and hope, and opened a door of service for Him. I am glad to be in the service of my people and my Lord.

Pearl Bear.

(Message used at the Women's General Missionary Society Convention at Washington, D. C., June 7, 1941.)

PEYOTE

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know it to be a curse, and I wish we might be saved from it.'

"That the peyote cult is being vigorously propagated at the present time seems evident from first-hand reports received from the field. One missionary writes: 'The use of this drug seems to have increased among my people. During the depression and drought not many meetings were held because they did not have much money.' Another states that owing to the 'hands off' policy of the present administration, even in states having a statute against its importation and use, its increasing use is apparent."

In conclusion there is a note from the Committee to our Indian Friends:

"While this article has not emphasized the religious aspect of the use of peyote, we want to say to you, that years of study and experience have shown us that peyote impairs the body, retards the mind, and deadens the spirit. A true religion strengthens our bodies, invigorates our minds, and quickens our spirits — peyote does none of these."

Farmington Conference

BY THE REVEREND E. W. MACHAMER, Warm Springs, Oregon

THE Conference of the members of the National Fellowship of Indian workers met in Farmington, New Mexico, June 9-13. Delegates were present from 22 states and Alaska, including members of 15 denominations and, surprising to relate, members from the same number of Indian tribes. The Navajo Methodist Mission School was host for the Conference and we delegates enjoyed their kind hospitality and wonderful food.

Those present at the first morning devotional meeting were inspired by the words of Mrs. Mary W. Roe who had given 44 years of devoted service to the Indians. Her kindly advice in a message on "The Abundant Life", "The Deep Life", "The Life of Love"; her face, her voice, her words all indicated triumphant assurance in the power of Christ's Gospel to overcome darkness.

Mrs. Roe quoted the following appropriate poem:

"On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home.
Its chant of triumph surges
Through all the thunderous din,
The wave may break in failure
But the tide is sure to win.

"The reef is strong and cruel
Upon its jagged wall
One wave, a score, a hundred,
Broken and beaten fall.
Yet in defeat they triumph,
The sea comes flooding in;
The wave may be defeated
But the tide is sure to win.

"Oh mighty sea, thy message
In changing spray is cast,
Within God's plan of progress,
It matters not at last.
How broad the shores of evil,
How sharp the reefs of sin,
The wave may be defeated
But the tide is sure to win."

In keeping with this thought, Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, in his opening ad-

Tepees at a celebration.

dress said that the Indian tribes were the most unjustly treated of any minority group in this country. He asked for a greater share of the nation's economic wealth to be passed on to Indians—not by dole or as patronage, but by giving the Indian his rightful place as an American citizen with all rights, both political and economic, that the white man enjoys.

The Seminar Courses on "Wardship" and "Objectives of Indian Education" proved most helpful in giving a better understanding of the problems concerning the Indian.

The class for New Workers proved rich in practical help and gave a better understanding of how to deal with and handle the Indian. Good advice was freely given by veteran workers to those of us who have not had much experience. Such advice as: "Go slow", "Go forward", "Be patient", "Remember the Indian reads you before he reads his Bible", was welcomed and acknowledged.

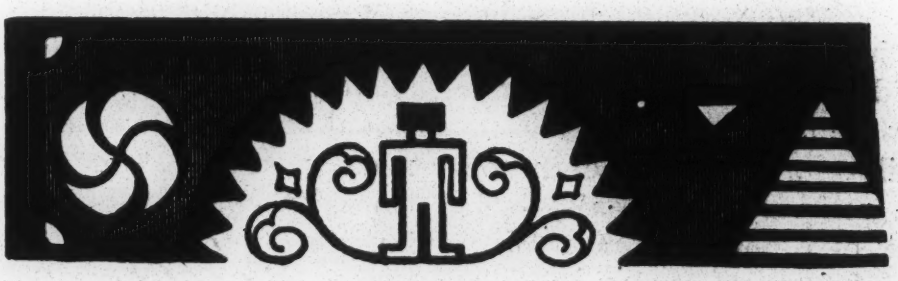
As Conference came to a close the following resolutions were passed:

Resolved: That we urge upon our Senators and Representatives in Congress and upon the United States Bureau of Indian Affairs, the laying down of a definite program with a time limit, as to how wardship shall be abolished.

Also: Believing in Christian Citizenship for American Indians, we recommend that all cooperating agencies devote their efforts to have enacted into law a statute defining their status.

The Conference closed with testimonials from Christian Indian leaders. It was truly a wonderful climax to hear how great things the Lord Jesus Christ had done for them, and how they in turn—true to the tradition of the Church and the command of Christ—were introducing their own people to the Saviour of the World.

We delegates were sorry to leave as so much help had been gained, friendships made, yet as we left we returned to our work with renewed interest and understanding of the Indian and his problem.



National Fellowship of Indian Workers

WHERE IS INDIAN YOUTH TODAY?

OUT of recent experiences among the Winnebago people of Wisconsin in the wild rice section of the Chippewa country and the one Minnesota non-reservation school, in the Sioux schools of the Dakotas; from contacts with individual Indian young people at work or in college in Montana and Washington; contacts with both Indian young people and white adults who know from experience industrial-rural work in the hop fields of Washington, Oregon, and California, as well as in berry and fruit picking; from conversations with those who are in positions of responsibility for helping youth as it meets life either in or near army camps or aviation fields; and from boys and girls in large non-reservation Indian boarding schools as they look ahead to the immediate future — from these varied points of view come at least the following generalizations of where Indian youth is today.

1. On all sides are evidences that the Indian young people in school are having countless opportunities open wide to them to learn how to care for their own health and for their children. They can learn how to cook well-balanced meals, to do the work of a home, to care for at least a subsistence garden with its vegetables and fruit, and to raise poultry and livestock. They know how to make and care for their own clothes. They are seeing the need of human beings for books, papers and magazines, and for creative expression. They are experiencing the comforts of attractive, sometimes luxurious surroundings, and the satisfaction of activities with fellow students in competitive games, as well as in those activities whose chief value lies in social experience or in skill of performance. They have at least brief contacts with many adults of varied and wide experience and they are eagerly attentive to sincere, vital, forward-looking talks and conversations in which they frequently participate naturally and with a refreshing and intelligent directness. They are eager to have the best but confused and uncertain in the complexity of school opportunities for good activities.

These are the boys and girls and young people whom our rural churches need to know for they are needing all possible contacts with other young people and a welcome into the church life of the community.

2. A rapidly increasing number of young Indian men and women are in positions of responsibility, involving skill and knowledge of high standards of work and of professional ethics. Many are in government positions (for example matrons, teachers, foremen), of vital influence in the lives of younger Indian people. Many not only are earning a living but at the same time are bringing up their own well-cared-for children in homes that have frequently more than the necessities of life.

These young men and women need to be invited to take responsibility in nearby church and community life.

3. A large number of the Indian people are in the midst of others in rural and urban industrialism, struggling for money with which to buy food, clothing, recreation. Many Indian young men are turning to the army, navy, and aviation.

While their interests are similar to those of other young men and women in industry and in national defense, there is a large area in which their difficulties spring from an Indian background of little experience in the actual use of money and lack of opportunity to balance moving-picture living with simplicity of living on high levels of life.

Many of these young people need encouragement to share with others their questions and to find practical help with their personal problems.

4. The remainder of the Indian people are facing with stoicism or pleasure either the discouragement of lack of crops and food, or the hope of a better day because of their tribal council, or because of more opportunity for work, more land, or more water.

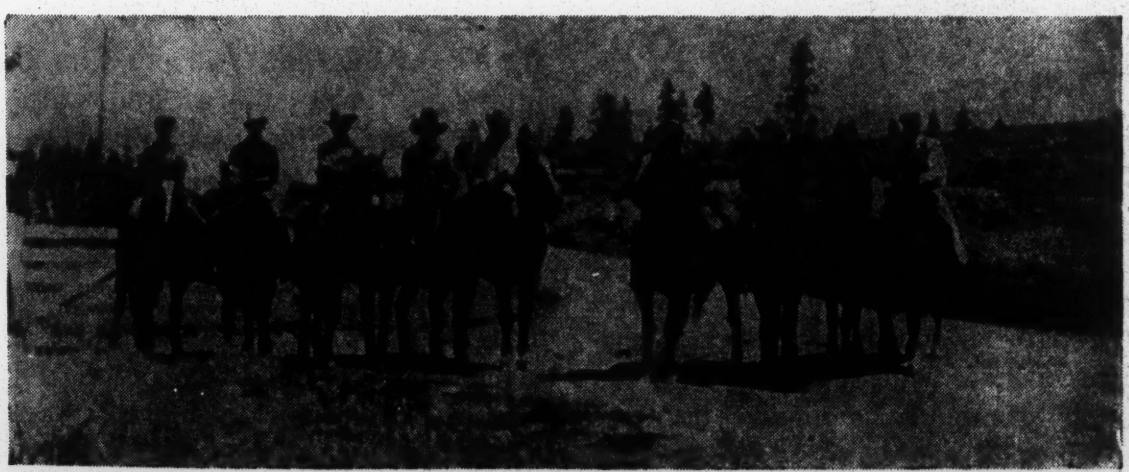
These need to find answers to their questions and understanding friends with whom to talk over daily problems.

B. M. Eckert, Secretary,
Indian Work, National
Board Y.W.C.A.

"BROTHER, WHEN YOU SPEAK TO THE FATHER"

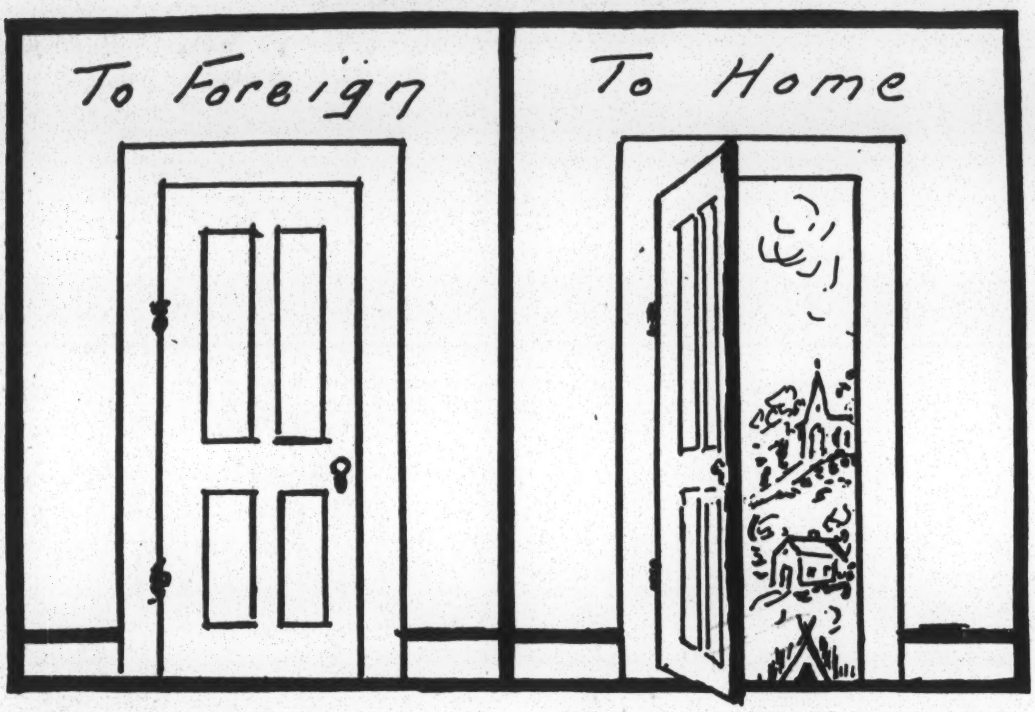
The late Edward M. Wister associated many years with the work of the Friends among Indians in an address related the following incident, as told in the news letter of the National Fellowship of Indian Workers:

"We had held a real meeting of kindred spirits, held I believe in the name and in the service of our common Lord and beloved Redeemer in the little old meetinghouse at Modoc. Hiram Blackfish, an old friend of mine, having passed out and gone some paces, while I yet stood in the doorway, turned back and coming close to me, put his left hand upon my right shoulder, and with his keen eyes searching me, said: 'Brother, when you speak to the Father, just mention my name!'



Ready for the Race

Doors of Service



WHEN God closes one door, He opens another. The doors to service in our foreign fields of Egypt, The Sudan, and Ethiopia have been closed, we hope only temporarily, until passage on the seas is safe, but

Miss Ruth Williamson

doors for home missionary service have opened wide and many of our young women missionaries detained in America are happy in service in the homeland.

We of the Indian Department are delighted to receive into our branch of the home field one who has served so faithfully and well as a kindergarten missionary in Tanta and later spent some time in The Sudan, Miss Ruth Williamson. Unable because of the war to return to her beloved field of service, she has joyously accepted the opportunity to work among the Indian people with Rev. and Mrs. F. C. Patterson of Tama, Iowa.

We gladly receive her as a co-worker and trust that the many friends of missions will pray for her in the new work she is undertaking in His name. The Mesquakie women, girls, and little "red" babies will soon have a place in Miss Williamson's loving heart. She expects to go to her new field and be ready to start work by September 1st. Letters addressed in care of Rev. and Mrs. F. C. Patterson, Indian Mission, Tama, Iowa, will reach her until a new address is given.

Suggested Devotional Service

From Program-Study on "THE PATHWAY TO THE TEPEE —THE NORTH AMERICAN INDIAN."

BY (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1941: "COME" AND "GO".

October: Go, Reporting Truthfully: "Go . . . and tell John what things ye have seen and heard." Luke 7: 22.

Leader: Ps. 30:4

Response: Ps. 9:1, 2.

Leader: Ps. 105:1, 2.

Response: Ps. 66:8, 9.

Leader: Ps. 107:8.

Song: Bible Songs Hymnal No. 94

Leader: There are several words in the original language of the New Testament which are translated "miracle." One of these words may be translated by the word "sign." This is not inappropriate. A miracle is a sign—a sign of supernatural power and of divine authority. The miracles of Jesus were signs that He was what He claimed to be.

In Galilee Jesus was teaching and healing. Crowds of peoples were coming to Him. John the Baptist, who was in prison, sent to Jesus to inquire, "Art Thou He who should come? or look we for another?" He answered the inquiry, "Go . . . and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." What Jesus was doing was a sign of what He was. What the Gospel does is proof of what the Gospel is. Christianity is its own best evidence.

If we have heard and know the Gospel, if we have experienced its power in our own life, if we have witnessed its power in the lives of others, then we should go forth, reporting truthfully.

The Master who said "come"
Is the Master who says "go";
The truth He teaches us
He wants all the world to know.

The Gospel that saves us
Is the Gospel that saves still;
And others will find joy
In the knowledge of His will.

Song: B. S. H. No. 327, stanza 2.

Leader:: As we think of the North American Indian of the past, we naturally think of trees, mountains, horses, eagles, tents, bows and arrows, and earthen vessels. Scripture passages containing these words bring lessons which should encourage us to go forth in Christ's service to-day to help not only the North American Indian, but also all other people in need. (Ps. 1: 1-3; Isa. 52:7; Ps. 20:7, 8; Isa. 40:31; Ps. 84:70; Ps. 64; II Cor. 4:1-13.)

Prayer: (For suggestions see 1, 16, 31 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 105.

Prayer Groups of Chartiers Presbyterial

Report of the Secretary, MISS ETTA McCLURE, May 8, 1941, and printed by request.

Some things in connection with the work of your secretary have been encouraging. I would especially mention that the ten societies from which I had previously had no response reported this year that they either have prayer circles, or that they would organize them after April first.

Our aim for this year is a prayer circle, or prayer group, in each society in the Presbyterial; not that we may obtain credit in the Standard of Efficiency—which is, after all, only a measuring stick to determine whether or not we are growing—but for the following reasons which your secretary considers vital:

I. Many women in our societies have really learned to pray aloud in these groups, and so have grown in grace themselves as they have added to the efficiency of the group or circle as a "power-house" of prayer.

II. Where the prayer circle is conducted earnestly and systematically and reverently, the spiritual atmosphere of the missionary meetings themselves is noticably deepened as those who participate in the prayer circle also help in the meetings by their prayers and their increasingly reverent attitude.

III. Women in the prayer circle or group learn to pray intelligently for definite needs and persons in the various fields, thus coming to a realization of personal responsibility for the work and workers.

IV. When the prayer circle or group is conscientiously conducted, it follows inevitably that the fruitage of such prayer is seen in the mission fields at home and abroad.

How the missionaries who are our representatives in those fields crave our prayers! And when they go out to do our work in those difficult fields are we not obligated to support them through prayer as well as by our gifts of money?

Every woman of every society in the United Presbyterian Church should feel it her personal duty to render this service whether praying audibly or joining silently in the prayers—truly our greatest possible service to the work our Master commands us to render. We cannot go in person; we must remain at home and hold the ropes for those who are venturing into trials and often into dangers to witness for Christ in our stead. They count on us—we dare not fail them.

BROCHURES FOR BELIEVERS

containing suggested Scriptures for study and meditation
during the silver-anniversary year
of
Prayer Groups and Prayer Circles

Order from the Literature Depatment, 904 Publication Building
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at five cents a dozen or twenty-five cents a hundred.

Good News from Far Countries

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

A VACATION IN UGANDA*

BY MISS RAY HUFFMAN, Nasir, The Sudan, on Furlough Oklahoma City, Okla.

Kampala is built on seven hills. One hill is topped by the cathedral which looks most impressive. I was there Armistice Day and in watching the parade and services in the

An African group: The two at the right and the babe in arms are Pygmies. Mrs. Paul, who accompanied Miss Huffmann in the background.

park, I realized as I had not done before that Africans — as well as Americans — had helped to win the last war.

At the hotel I happened to meet the owner of this Ruwenzori hotel and he made all arrangements for me to go to Fort Portal on the mail van. Also we planned a trip through Uganda and eastern Congo which would take me as far south as Lake Kivu in Ruindi. But first I went to Fort Portal and spent 11 days there in the midst of the coffee plantation. A most beautiful place, over 5000 ft. altitude, the Ruwenzori mountains in the distance. Coffee was just ripe and was being picked then. It was restful there and I enjoyed it thoroughly. Mrs. Paul, who runs the hotel, was the daughter of one of the pioneer doctors of Uganda who had done a great deal to eradicate malaria. She knew Uganda well and was to accompany me on this eight days' trip. I called on the nurses at the CMS hospital there and one of them decided to go along. Mrs. Paul arranged for me to go back to Kampala with a friend of hers who was enroute to the coast to meet his mother and father who were coming to spend the winter with him. She came in another car which happened to be going and my nurse friend had to come on the Indian bus. This man decided that since we had all day to make the trip we might just as well take it by easy stages so we stopped at several resthouses and the 200 mile trip among low flat topped hills

Pygmies ready for the dance.

did not tire me at all. We arrived at Kampala about 5 p. m. and I stayed at the CMS resthouse. Late that night my friend arrived, having had a hectic trip in the bus with its numerous stops.

The next morning at 11 a. m. we started out, our party now number-

*This is the second part of Miss Huffman's very interesting description of a vacation in Uganda. The first part appeared in the April issue of the Magazine, page 479.

ing four, Mrs. Paul, Miss Camplin and myself, while last but not least was Esiru, the native driver of the Oldsmobile sedan. Our first stop was down at Lake Victoria where a tame crocodile appears when called. But although the man called "Lutembe, come and eat" vigorously, Lutembe refused to appear. His sponsor excused him by saying that it was now noonday and he had already appeared twice that morning so possibly he was asleep. I had seen many crocs both awake and asleep so his absence did not make much difference to me. But there on the lakeside, I saw the first bark cloth I had ever seen.

From there we went on to Entebbe, driving through their Botanical gardens and through the town. An interesting as well as a pretty place with probably more white population than any of her sister cities as it is the capital. Then on to Masaka which was our first stop for the night. Lovely grounds at the hotel with two lakes in sight.

From Masaka we went on to Kabale by way of Mbarara. Big game country with its tall grass and stubby bushes. Here and there forest but mostly plain with the flat-topped hills in the distance. But late afternoon brought a sudden change in the landscape for as we reached the top of our mountain, suddenly there was forest, trees everywhere, gardens galore. Kabale was 6000 ft. altitude and chilly. The hotel had clusters of huts for bedrooms and the dining room was huge, its walls lined with split bamboo. I heard that one hut was being thoroughly cleansed — for a leper had stayed there. The lady of the hotel had two golden crested cranes which she had trained a bit. She told one, "James, spread your wings," and he spread his wings to the fullest extent. A beautiful sight.

From Kabale we had a steep climb until we reached 8170 altitude, then down a bit to Kanabe Camp at 7820 ft. This was in the volcanic region. Congo roads are made of volcanic cinders and bordered with trees. Lake Kivu was beautiful with its sandy beach and distant hills.

HOT LAVA

Then on to Kissenyi and to Goma a short distance away where we found the Hotel des Volcans a delightful place to stay. After a short rest we went about 16 miles west of Goma to see where the lava from a volcano had recently flowed across the road. This volcano had erupted the February before and this was now November and the lava was still flowing and running into Lake Kivu. We had expected to find a trickle of it across the road so you may imagine our surprise when we found the whole ground covered with it and acres and acres of black molten lava lying in curls across the road and surrounding landscape. It looked like a huge mass of black cake batter poured out over the landscape. It was smoking hot and as the sun went down behind the mountains, it glowed red hot and we saw bushes burning. I picked up a small hunk to bring home, much to the amusement of the rest of the party. It was hot to the touch when I first got it. But that road is a thing of the past.

A HITCH-HIKER

The next morning we left Goma and when we were going through a dense forest, we were amazed to find a white woman standing by the side of the road at the top of a hill. We supposed that she had a car nearby and stopped to offer assistance. She asked us in French how far it was to Goma so I repeated her question to the driver in English. She was delighted to hear me and knew at once I was an American. Said she had been a student at Cornell University before prohibition days and then told us her story. She was walking from Rutshuru to Goma and had had to spend the night in the forest. This forest was in the Game Reserve and

she had been too frightened to sleep that night. Now she was undecided whether to continue on to Goma or to return to Rutshuru with us. Goma was but 17 miles away and the limit of the Game reserve but four miles (although no animal would regard that) and she might find some truck going in but even at that we felt guilty as we left her trudging along. We spoke of her often that day, why she should be alone and walking in this land where white women do not do such things. Then how would the animals know where the end of that game reserve was? Would she really reach Goma in safety?

We stopped at Rutshuru to get permits to stay in the camp at Albert National Park. Then on to the park which we found now was mostly elephant grass with small trees here and there. We found a little hot spring by the side of the road and stopped and boiled potatoes in its boiling water. The camp had a central dining room and the bedrooms were huts in native style. We procured a guide and went for a trip through the park to Lake Eduard. Saw one huge black snake enroute. I felt that I ought to kill it but my hoe was back home. Some elephant, buffalo and antelope showed about as much interest in us as a herd of cattle would at home. We saw hippopotami both in and out of the water. Huge ungainly things when they run. Mrs. Paul produced a ripe pineapple (for which she had paid less than five cents several days before) and we ate it there by the lakeside. After dark we made a trip along the road in hopes that we might see lion but no luck. The next morning after breakfast we left for Butembo. In and out and around about the mountains hour after hour we went. Here and there a road sign "Zigzag" but we could not see that the road designated was any more zigzag than any other portion. The bamboo line on the mountains was reached. The road had glistening particles of stone in it.

AMERICAN MISSION

Butembo looked good to us for we felt as if we had spent the day in a huge, huge roller coaster with its constant turns and twists. The guest house there was a central dining room facing the Ruwenzori mountains with their snow-topped peaks visible when the air was clear. The bedrooms were individual huts. The flowers were beautiful there.

The next morning we heard the housekeeper telling her little boy goodby "for he goes to school at the American mission" she explained. I asked where, and found that it was about 8 kilometers away so we decided to call. The man in charge was Mr. Hulbert of the Unevangelized African mission. He, with his wife and family and a lady — Canadian — were the staff. They insisted that we stay to dinner and we enjoyed our day very much. Mrs. Hulbert had strawberry shortcake for dinner. A lovely surprise. Mr. Hulbert took us to see his leper colony and while I have had lepers here, one or two at a time, I had never met a number of them. Their village consisted of two rows of huts, their clinic at one end. Throughout the countryside, he showed me small farms where lepers who had recovered were running their own farms while still under observation. But when we left there I felt that that was one village where I wanted to shake the dust of it off of my feet for I certainly did feel unclean. They seemed so much worse than the lepers we have but then the unknown always seems worse than the known.

When the Hulberts heard that we were going into the Ituru forest the next day to see the pygmies, they asked us to call upon his sister who was in a mission station not far from the first pygmy village. We gladly promised for we had had such a nice visit with them.

I had been wanting to get some ebony and ivory and had been advised to wait until we arrived at Beni where the hotel keeper had a supply

of both. When we stopped there, the first person we saw was the woman hitchhiker whom we had met in the forest. She had gotten a ride back to Beni on a truck and she exclaimed in delight when she saw us that now she would go on into Uganda with us. We three looked at one another for we now felt that she was just trying to see how successfully she could hitchhike through the country so I said No and the others quickly agreed with me. Passport regulations are strict and we felt that we could not sponsor her. We had felt so dreadfully guilty when we had left her alone in the forest but now that she was in a town and in a hotel, we had no compunction about leaving her there.

It was raining as we went into the Ituru forest and by the time we reached the mission it was pouring. But the main road was very good and while we got stuck in the clearing which housed the mission station, we did manage to get turned around and back on good road. We could not see their work on account of the rain but we had a very nice visit with one family there. How I would have loved to stay there a week or more! Then on to the pygmy village which we reached as the rain was stopping. A group of the little folk came out and Mrs. Paul had salt and gave it to them. We took pictures of them but some of the others insisted on being in the pictures also — probably hoping that they might be included as recipients of the salt as well. The pygmies seemed big enough in every way except height.

After spending some time there, and seeing them dance, we returned and started on our long trip back to Fort Portal. At the customs station, the man in charge gave us coffee and entertained us with tales of interesting things which he encountered. He also told us that recently a pygmy man had been imprisoned for eating two of his own children. We felt that he was trying to make an interesting tale for us but he declared it was true.

(To be concluded)

HAPPENINGS IN KHARTUM NORTH

My heart keeps bubbling over with praise and thanksgiving for our continued safety. Safety had never seemed so precious until we had it snatched away from us when air raids threatened us. . . . All around us we are reaping the splendid benefits of the army's patient vigil. We look eagerly to the near future victory for our government.

We hope to send three of our high school girls who graduated this year to Assiut Hospital, (Assiut, Egypt), training school for Nurses, to begin their new work in the class next summer. We do feel that through the gospel of healing and the teaching of cleanliness and care of small infants men and women will seek to know the course of such a service.

The graduating exercises of the High School were most delightful. Our programs are such that not only display the talents of our students but also give a Gospel message to the relatives and friends who come to

Two babies who need proper diet. The one on the left is four months old; the one on the right two years old. We are giving advice on feeding in order to try to bring these little ones up to normal health.

A Trench in the school compound of the Girls' Boarding School, Khartum North. There are eight such trenches in the compound. These are covered with branches of trees when danger seems nigh. The girls have been so trained that they can all get to safety in about two minutes. Fortunately there has not been any alarm in this area for many weeks.

enjoy and display their pride in the girls.

There has come into being a Sudan Red Cross. Even though war seems daily farther removed from us we want a society formed which will hold itself in reserve for other than war-like emergencies. There are women as well as men enrolled in this society. The first contributions to our Red Cross were made by Australia, even before our society came into being; these were two fully equipped ambulances and a portable X-ray machine. If you have been listening in, you too, must be amazed at the ability of such a small country to do so much toward helping in every phase of the war.

Note—From letters from Frances Turk.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

A HAPPY REFUGEE SCHOOL

BY MRS. J. W. ADAIR, of Nasir, The Sudan

This very interesting description of the School for Missionaries children was written months ago, of course. Very soon the new school year will be started and will probably be carried on much the same.

Here in the safety of Middle Egypt the little school was transferred from its home by the sea near Alexandria. The vacant homes of missionaries on furlough made the change less of a problem than it would otherwise have been.

One is struck with the versatility of all of the volunteer helpers, how women long out of the school room can step in and teach High School subjects, how people already burdened with extra work can find time to add one more period a day to teach physics, history, music and dairy farming. And how every opportunity has been made to give these children a happy normal school life.—Editor.

The school for missionaries children has been moved from Schutz, near Alexandria, to Upper Egypt because parents were uneasy about having their children in Alexandria with the possibility of air raids.

The school is on the Campus of the Assiut College, and the 29 boarding pupils are housed in the two vacant houses, former homes of missionaries now on furlough. Two of the high school girls reside in the home of Mr. and Mrs. McFeeters, two with Dr. and Mrs. Russell, six high school boys with the grade school teacher, Miss Smith, occupy three rooms in Mrs. Hoyman's house, while Miss Funk has a roof room. The seven grade school boys, the matron, Miss Frenger, and Mrs. Adair, the school dining room and the kitchen, fill one flat; and ten girls with Mrs. Daugherty and Miss Kempner (music teacher) together with the sick room and laundry room take the second empty flat. There is a guest room too for visiting parents and friends.

The two teachers have a very full schedule since the new teacher could not get out from America. The Music teacher came with the school from Alexandria, and she is teaching all the French classes. Miss Kempner's mother is French and her father is an American, but residents of Egypt for many years. We are delighted to have her living right in our school, and hope to see improved

knowledge of French among the children.

Since most of the children take piano lessons and Miss Kempner is busy with French as well as music, five of the more advanced pupils are having lessons with Mrs. Lois McGill Sturgeon. Miss Criswell has generously arranged one half day a week to free Mrs. Sturgeon from her music schedule at the P.M.I.

Thanks to other volunteer workers the high school is able to run, so that there is no lack of subjects, in the usual courses; Mrs. McFeeters is teaching Latin and some Algebra; Mr. McFeeters fits a course of physics into his very crowded day, which the sophomores enjoy to the full. The school has never before had access to a laboratory, so the students are finding this a fascinating subject under his guidance. Common place things take on a new meaning and there are often lively discussions at the dining table on the practical application of this new knowledge.

Mr. Janson is teaching a course in history; while Mrs. Neal McClanahan is training the children in chorus singing. The older group now form an alternative choir and take their turn in rendering special music for the evening service in the Chapel of the Preparatory department of Assiut College.

The dairy department of the college is under the care of Mr. McFeeters and he has given these American children great freedom there, and they are becoming acquainted with the various lines of work on a dairy farm.

Those most interested have been given some share in the care of the calves. They have become quite glib in discussing the ancestry of each calf of the pure bred American Jerseys! This farm offers very practical knowledge to the students of the college and to the community at large. Animals are sold to progressive Egyptians.

The older students are keener than ever on tennis. In addition to tennis the boys have the privilege of playing baseball, basketball, and soccer football, with the Egyptian students. This is a fine opportunity for them to better understand and appreciate the youth of Egypt. Dr. Thompson, the superintendent of the school, has made arrangements for the older boys to play golf at the local sports club. Twice a week the boys go there, and under supervision are learning to golf, correctly and well.

The girls were introduced to a goodly number of Egyptian girls, when Mrs. McFeeters and her daughter Ruth gave a lovely tea party to help them to get acquainted. Mrs. Dougherty and I have charge of the Sabbath School. Because of the many needs in this part of the world we are giving our S. S. offerings each month to some special cause. The offering for September was sent to a "Comfort" fund for the British army out on the western desert. These brave men are enduring constant physical discomfort and danger, protecting Egypt and us, from Italian invasion. Many of these soldiers are known personally to the children through contacts made at the Sidi-Bishr and Y.M.C.A. rest camps last summer. The October offerings are to go to Miss Lillian's orphanage here. One Sabbath recently we attended service at the orphanage church, where 700 orphans plus about 150 widows and blind women were assembled for worship. Afterwards we were shown the grounds and dormitories. Now we know first hand what a great work Miss Lillian Trasher has done for the homeless and the widowed of Egypt, and we feel it a privilege to share in that work, even in so small a degree. Visits to the P.M.I. and the hospital have been enjoyed by groups of students, picnics, bicycle rides and a boat ride on the Nile over-flow. All these aid in lengthening the daily round of lessons. Although the school misses the established routine and compactness of Schutz it is bravely getting into regular and efficient routine

here in these temporary quarters. Our grateful thanks go to all members of this College and members of Assiut station for the very warm welcome given to the school.

Mrs. Dougherty, Mrs. Anderson and myself are for a while refugees, and while we appreciate the hospitality of the school and of the Mission community, yet we hope that ere long permission will be granted for us to return to our work and homes, in the Sudan.

Later: Mrs. Adair and Mrs. Anderson and Mrs. Dougherty have returned to The Sudan and all the children are summering with their parents.

WE DO OUR BIT IN THE COLLEGE

BY MISS SARAH B. MELOY

In these days when war has seemed very close to us, it is heartening to see the interest many of our alumnae are taking in work for war relief. Numbers of them are doing special work for the Red Crescent (an Egyptian organization similar to that of the Red Cross). Some few are assisting in similar work of the Jewish organization, giving many hours a week, and many others are working under the auspices of the British Red Cross.

For many weeks young women have been coming to the College twice a week to sew. The girls always have a very happy time together, but it is not merely a social gathering. Piles of neatly finished sewing and beautiful knitting each week, give proof that they have been busy and have accomplished a splendid lot of work. The sewing has included pajamas, covers for hot water bottles, knee and hip bandages, muslin bags (that were used as holders for Christmas gifts), wash cloths, and covers for water glasses. One of our teachers, an alumna, has knit two scarfs and six pairs of bed socks in the past few weeks. One graduate tells of work she is doing in Minia, where the Red Cross and Red Crescent have a joint organization for war work.

In addition to the sewing, about twenty of this group have just completed a course in First Aid, having taken their written examination two days ago. These nine lectures were given by an Egyptian woman physician, under the British Red Cross. The oral and practical examinations follow today. Those who have finished the First Aid are anxious to continue and take the course in Home Nursing. We hope it may be possible to make arrangements for it to be given here, as well.

Every day we are thankful for the East Wing, which we are now using for the second year. The accommodation it provides makes it possible to have these extra activities carried on even during school hours. The large sunny sewing room is ideal for the sewing and it has been possible to free our attractive social science room for the other lectures. We are glad for these opportunities that bring our alumnae back to the college and make it possible for them to renew old friendships and form new ones. Some of them have just recently left school, others have been away for several years and one of the group taking her examination in First Aid is the mother of one of our older girls who will finish the secondary department this year. It is a cause for thanksgiving that so many of our old girls are putting into practice ideals of service they received during their student days.

TANTA DISTRICT WORK AMONG WOMEN

BY MISS MARION PADEN

Our new, unassuming Biblewoman is on the lookout for new opportunities. Meeting a young bride in a village, and finding her ignorant of spiritual truth, she inquired where her mother lived. When told that Mit Sudan was the place, Wadea suggested that we go together and visit the bride's family. We found the

Station Master was a Copt and he willingly took us to visit his wife. He explained how distressed he had been at the ignorance of the Christians of the village. "Why," said he, "they even did not know how to make the sign of the cross!" So he had gone to Tanta asking help from the church. A teacher from the Coptic school had been coming for some weeks to hold a meeting for both men and women. A crippled Muslim woman, who helped the Station master's wife with her baking, came in to greet us. As Wadea read about the birth of the Saviour, she looked to our hostess and said, "That is in your gospel." We inquired for the bride's family, so we were taken from house to house. In the place where the meeting is usually held, women, girls and children crowded in, listening attentively. They urged Wadea to come every week and hold a meeting, promising to come. The mother of the bride was not at home, but we had an introduction to a place I had often seen and longed to visit.

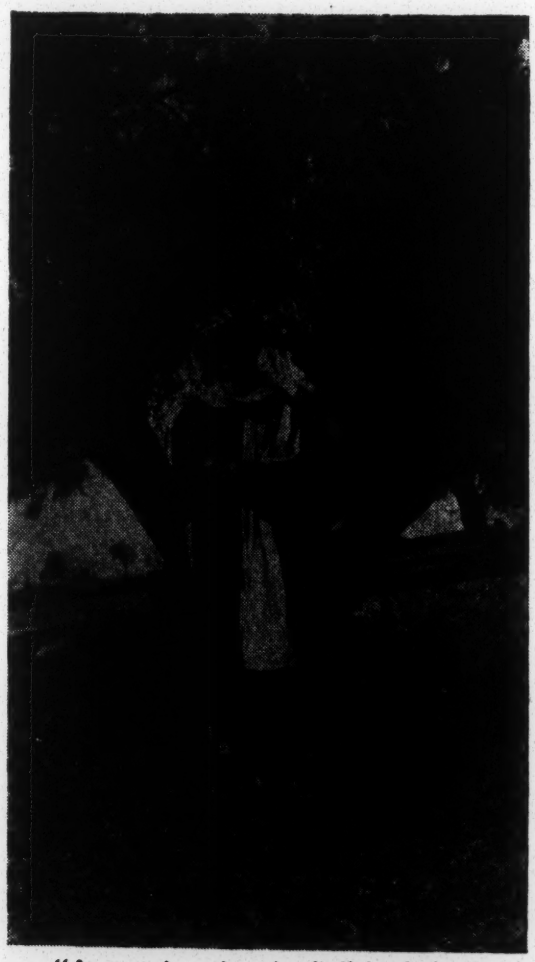
India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

SUNSET IN ATTOCK DISTRICT

BY MISS JANETTE M. HOWLAND

As I sit looking at a beautiful Indian sunset and watch the deep blue shadows cover the distant hills and the bright clouds fade into night, my thoughts go out to a particular old man who is in the sunset time of life. He has had a hard life and has suffered much injustice at the hand of his worthless, wicked son. Many years ago the son killed a man in his anger and laid the blame on his father, who because of his love for this wayward son, did not deny the guilt but instead paid the penalty of twenty long years in jail. When he came out of jail he was at a loss to know what to do to earn a living. He finally decided to open a little shop in his village and sell flour, pulse, salt and the few simple things on which the Punjabi villager lives. When his shop was running nicely this same son appeared in the picture again. This time he hid some opium in the shop when the father did not know about it and then reported to the police that opium was being sold here. When the police came to inspect the place, great was the father's surprise when they found quite a quantity of opium. He was again taken to jail where he had to stay another two years, having been proven guilty of selling opium without a license.



"At evening time it shall be light." This aged man, whose long life was full of sorrow, has found joy in Christ.

Now he is an old man and he looks back on a life that has held

many injustices, but he also looks back on a real Christian friend who through the years has taught him much of the love of God who sent His only Son to give His life for the sins and the injustice of the whole world. Our hearts were made to rejoice this Sabbath when this dear old man appeared in church. He had started at 4:00 A. M. and walked the eighteen miles from his village, much of the way through deep sand, to worship with God's people. He says now that he believes God's Word and accepts Christ as the only one who can save him, and wants to be baptized. He also told us of several others whom he has been teaching. How great will be the rejoicing in heaven that this one has found the Light of the World before the sun really sets for him. He will need the prayers of God's people for he will still have many persecutions to suffer as he openly confesses Christ before this great non-Christian country. Will you help uphold him?

THE HUM OF A SCHOOL

BY MRS. J. F. MERRIAM

To a teacher's ear there is no more satisfactory sound than the hum of a school in full swing. It took some time for me to catch this hum for there were so many other sounds that seemed more prominent — city sounds just over the wall, women on the roof gossiping, vendors in the street, classes studying lessons out loud—out loud in three languages besides English, the merry laughter of some class taking Physical Exercises. But now I think I can really detect the hum that means business in my school. It is the hum that keeps our attendance up a little above last year and keeps our girls passing normally. School is a grind here in Gujranwala City as it is everywhere; concentration, faithfulness, preparation, interest; but our Christian teachers give this more conscientiously than any other group. Parents often say, "We want our children in the Mission School because they are better taught."

Gujranwala Girl's School was opened in 1868. Unlike the usual idea of spreading from the center out, this school began on the outside and drew in to the center, which is now the Girl's School. At that early date there was no other provision in this city for the education for girls and they were too timid to go far from home. Little schools were started near their homes and they were encouraged to come to a central place once a week. As the little schools prospered this gradually became the school. From the looks of the building I should judge we are in the same old building and in the same central place. The site is in the heart of the city, surrounded by the narrow dirty streets through which the girls slip unnoticed to school.

To one used to western ideas about playground this seems a meager makeshift. But to the girls who have no place to play we have a wonderful playground. It is really a courtyard. They run races the length of an ordinary house, skip rope in four spots, and play jack stones. I was being very happy one day because we were going to have a vacation. Some of the girls were weeping and I asked them why they should weep when vacation was near. Their reply was, "How can we be happy when school is closed. We won't see each other, we can't play together, we can't sing together—how can we be happy!" I saw their view point. They do not go visiting as we do, they can't go to a park or a play ground and they have no yards to play in at home. So our school is a grand place. Nice things are always happening. The girls are doing something, playing, singing, studying, sewing, cooking or something interesting all the time.

If the walls of our building were stronger we might lift some of the

smaller classes to the roof, and have more space down below for classes and playing. My classes meet in the courtyard for there is no room in the building for us. As I teach I look at these old buildings and dream how I would make it over so as to fit our every need. In my musing I am just now on the problem as to how the building could face one way in winter so as to have the benefit of the sun and another way in summer so as to have the shade when it is hot. We do use the roof on condition that any class going up there must not run on pain of falling through.

So after seventy-three years the Gujranwala Girl's School is still going on and still gathering girls from all religious communities teaching them the required subjects and giving them the Bible daily in precept and example. We pray for the day of the Ingathering when all these that know the Lord shall be able to confess Him as their Lord and Saviour.

SCHOOL ECHOES

One of the teachers in Sangla Hill G.B.S. was knocked down and injured by a reckless tonga driver who was too busy lashing his horse to see her. She suffered shock and injuries and in due time the reckless driver was compelled to pay her damages. She took this money straight to Miss Jameson and asked her to put it into the expenses of the School Dispensary where it might do the most good to the most needy.

A few years ago one of the most unruly girls in the G.B.S. graduated. The Faculty breathed a sigh of relief. She had been a problem for them all since childhood. Miss Jameson remembered many tearful sessions with this child and the prayers offered for her salvation. The other day a Thank Offering came from this girl to be used in the school. It was a generous Thank Offering and sent because she herself was a teacher now in the near-by Government School and looking back to her unruly past was filled with contrition and thanks for the help her Christian teachers had given her.

This is becoming a very popular time for weddings among the teaching profession. Several of our most efficient teachers are being married this spring. One has married an instructor in the Indian Air Force. Another is marrying a High School teacher in Rawal Pindi Mission High School. These well educated, dainty girls come back to the mud houses of their families to be married and bring to their new homes a wealth of culture, poise and promise.

Short Waves

India: "Sialkot Hospital has had another honor bestowed on one of its members, for now Miss Hill is the owner of a Red Cross certificate presented by the Governor of the Punjab. We congratulate her and rejoice in this recognition of her wide and varied service."

Honolulu: A post card from Miss Lois Boyd was sent from Honolulu. —the last chance to send a piece of mail for one cent! Both Miss Boyd and Miss McKelvey were well and "having a pleasant time. From now on lots of leisure for seven weeks." Miss Boyd will be located at Sangla Hill, India.

Taxila—Mrs. Bergsma speaking: "Talk about being busy. The hospital has once again broken all previous records. We had in beds at one time 125 patients. Last year we had the highest of 108 inpatients. There were no more beds; not here, not in the bazaar. Patients everywhere; on the veran-

dahs and on the grass. Dr. John said we would need to put up the tents soon. But many were dismissed yesterday and the acute situation is over. These two fellows just love to operate, but the other day even they had reached saturation point, for Dr. John said, "What a perfect day, no operations." Yesterday they operated from 8 A. M. to 4:30 P. M. and that was enough, they said. We have so many interesting patients. Unheard of things and ordinary things. And the greatest blessing of all is this, that all these people have heard the gospel for many days in succession."

Khartum, The Sudan: "Mrs. Ruth Walker of Assiut is here to spend a part or all of the summer with us. Others from Egypt wanted to come, but the government would not give permits for visitors. Ruth came before the new ruling was made.

"The Sudan children have come to spend the summer with their parents (The School for Missionaries Children usually conducted at Shutz a suburb of Alexandria was moved to Assiut the past year. Since they could not spend their vacations by the sea shore they have gone to the cool (?) Sudan for vacation).

"Things are very quiet in the Sudan and we are reduced to fussing about the heavy haboobs (sand storms)."

Ethiopia: After his release from prison Mr. D. C. Henry wrote: "At present we are carrying on our church work and putting every possible other moment in the helping of the British in the hospital. The men need games, books, music and some one to talk to. . . . God has restored to us our pleasant home. He has demonstrated His promise that no hair can be damaged by enemies without His permission. And the native church is assured that not only the native Christian but the missionary was willing to suffer that the Church might live on."

Egypt: *The Egypt News Letter* contained many interesting items among which were reports of the visit of Miss Minerva Abeid, the editor of *El Talibah* to Assiut. *El Talibah* is the new magazine which shares in the World Day of Prayer offerings; it is supported in part by the "Committee for Christian Literature for Women and Children in Mission Lands." Miss Minerva Abeid is a product of our schools, a graduate of the College for Girls in Cairo.

"Miss Minerva Abeid, of Cairo, recently visited Assiut for nearly a week, speaking to groups of girls in the different schools, in the Y. W. C. A. and to one group of Coptic women, interesting them in the Magazine *El Talibah,* of which she is editor. She stayed in our home and was a delightful guest. The third year Home Economics Class served a dinner to eight guests January 22. The girls did well and were greatly honored by Miss Minerva's presence. A picture was taken which they hope will appear in *El Talibah.* (Khayatt School, a large school supported for about forty years by the Khyatt family of Assiut).

From Pressley Memorial Institute (large boarding and day school with over 600 girls, nearly one hundred of whom are boarders. In addition to a full High School course this school has a two-year Teacher Training or Normal Course): "A visit from Miss Minerva Abeid, Editor of *El Talibah* was appreciated. She spoke at chapel on the subject of Reading, and gave the girls at the same time, an example of fine Arabic diction.

"We have been privileged in having the following chapel speakers recently: Mrs. Adair, Miss Minerva Abeid. . . . A communicants' class is being conducted by Dr. Neal McClanahan.

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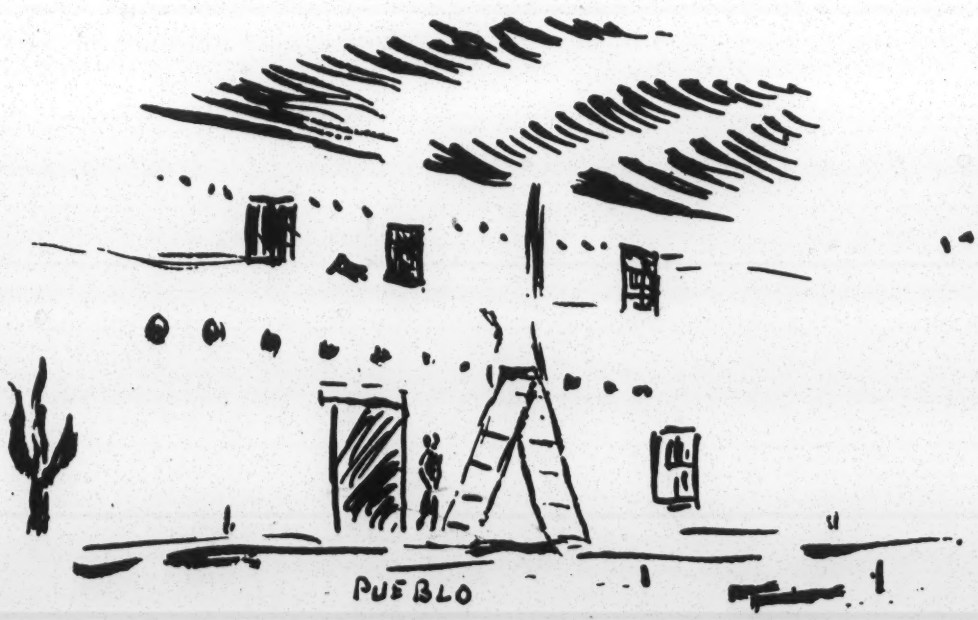

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FRAME DWELLING

MODERN BUNGALOW

Editorial

MRS. JOHN P. WHITE, Editor

A SEASONAL SHOWER

Through November and December of 1940, *The Womens Missionary Magazine* seemed to be facing a subscription drought. Every week a few scattered raindrops fell on the Treasurer's desk, but not sufficient moisture to give promise of even a "thirty-fold" harvest.

Then in March, the Magazine Staff, confident that a "shower would come down in its season" made bold to forecast the event by sending cards to all Presbyterial Literature Secretaries, the Presidents of local Missionary Societies, and all Delegates to the annual Convention at Washington, D. C.

These cards carried a special club subscription offer, and a request for united effort to the end that on June 7th in our National capital, there would be a downpour of subscription raindrops that would break all former precipitation records.

Six weeks before the appointed time, the Treasurer reported the "rising of a little cloud out of the sea, like a man's hand."

Slowly the drops began to descend — first from the east from Pennsylvania and Ohio, from New York and Massachusetts; then out of the mid-west from Indiana, Illinois, Iowa, and Kansas; and later from Missouri, and far-away Colorado and California.

As the time came for the Treasurer to set out for the Convention city, she could well heed the words of the prophet of old—"Prepare thy chariot, and get thee down that the rain stop thee not."

Then on the afternoon of June 7th, at the third session of the Missionary Convention, there was a great coming together of subscription clouds all over the United Presbyterian Church; and lo! the storm broke forth in all its glory. When the sky finally cleared on June 30th, we rejoiced to note that approximately 1700 brand-new raindrops had fallen on the Treasurer's desk; and it was all of another calendar month, before she found herself out of the water, and, in company with the Editor, riding high on the crest of the Magazine's latest triumph.

Of our 53 Presbyterials, nearly all contributed to this record-breaking shower, and to each and all we extend our hearty appreciation.

Beaver Valley contributed the largest number of new subscriptions; and Philadelphia Presbyterial followed in second place.

Cleveland Presbyterial sent the highest number of subscriptions (new and renewals) to the Convention, and close behind, in order, came Lake, Puget Sound, Spokane, and Philadelphia.

Uncompahgre stood highest in percentage rating; and all the others manifested an interest and co-operation that has never been surpassed.

But the rain must not cease. Showers must continue, at intervals, from now until March 31st of 1942, or the goal of a twenty-five

per cent increase in subscriptions cannot be our final harvest for the year.

To all Literature Secretaries — Presbyterial and Local; to all Presidents of Missionary Societies; and to all friends of *The Womens Missionary Magazine,* we proclaim the Scriptural challenge—

"In the morning sow
thy seed
And in the evening with—
hold not thine hand."

Mrs. Ralph H. Arnold,
Treasurer of The Womens Missionary Magazine.

RETURN TO WORK

The vacation period is over. To be sure many people had no vacation but continued to work throughout the summer. It might well give us pause to note that while the churches for the most part were running on vacation schedule with activities slowed down or stopped altogether, the industries of the nation have been working full speed even seven days a week. Thousands have worked overtime—for their country —for defense.

Twenty years ago there appeared in the *Preacher's Assistant* a little article reprinted in the *Journal of Missions,* entitled:

THE VACATION CHURCH

"I will come into thy house in the multitude of thy mercy"— *except in August.*

"The Lord is in his holy temple"—*except in August.*

"One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life"—*except in August.*

"How amiable are thy tabernacles"—*except in August.*

"My soul longeth, yea, even fainteth for the courts of the Lord"—*except in August.*

"Preach the Gospel to every creature"—*except in August.*

"Preach the Word. Be instant in season and out of season"—*except in August.*

"Not forsaking the assembling of yourselves together"—*except in August.*

"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers"—*except in August.*

Shall we not re-read these verses omitting "except in August" and, with the opening of school, the return of vacationists take up the work at the very beginning of September, with new enthusiasm and devotion, continuing "steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

GOD'S RAVENS

By Julia Lake Kellersberger
Fleming H. Revell Company, New York

God's Ravens is the most beautiful story of the year. The author, Mrs. Julia Lake Kellersberger is well known as a writer, through *Congo Crosses,* the mission study book for all denominations in 1936. This was one of the most popular books ever issued by the United Mission Study Committee, more than 50,000 copies having been sold.

This book is the story of the lives of two of God's servants who labored for Him in the Belgian Congo and whose needs were abundantly and constantly met. From the moment the reader learns of the baby being given "pot likker" to the last words "Quoth God's Ravens—'Evermore' " he is held in the spell of the experiences of these missionaries in primitive Africa. Whether the story is of travel or building, of sleeping sickness or leprosy, of Christmas services or entertaining government dignitaries, whether the incident is sad or ridiculous, every page sparkles with human interest. More than this every page breathes thanksgiving to the loving Father who guided them day by day and met their every need.

God's Ravens was announced by Mrs. Randles on our Reading Course several months ago. The orders came in weeks before the book was printed and a second order had to be made even before it had reached the Literature Department. Price $1.50, order from Mrs. A. J. Randles, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

WASHINGTON REPLIES

Henry L. Stimson, Secretary of War — Frank Knox, Secretary of the Navy — William K. Knudsen, Director General

Sidney Hillman, Associate Director General

OFFICE OF PRODUCTION MANAGEMENT
Office of the Director General
Washington, D. C.
June 23, 1941.

Miss Lillian M. Robertson,
900 West Dakin St.,
Chicago, Illinois.

Dear Miss Robertson:

Your letter of June 12, 1941, addressed to the President of the United States, in which you enclose a memorial passed by the Women's General Missionary Society of the United Presbyterian Church, has been forwarded to this office for acknowledgment.

The interest of your Society in the defense program is sincerely appreciated.

Very truly yours,
W. M. Collins,
Secretary to W. S. Knudsen.

Edward H. Rees
4th District, Kansas

Committees:

Civil Service
Immigration and
Naturalization

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

GIVING AND LIVING

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold;
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal.
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land.
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

T. V.

AFTER VACATION

Many songs have been sung and numerous sonnets have been written about vacation times.

The definition of the word is misconstrued by many. To some it means revelry and dissipation. To others it only means extensive travel and if that is not possible they feel they had no vacation. The dictionary definition of vacation is a period of rest. The time of the year — winter or summer, spring or fall — does not enter into the definition.

Vacation time, when used in connection with the church activities, generally refers to the summer months — the period when the children in our homes are free from the attendance of school. It is a time when the regular routine of our every day life can be changed or set aside for a little time and amid new surroundings we can enjoy a period of rest.

God has created this beautiful world but so seldom do we take time from the daily tasks to enjoy the beauties of Nature: the green grass and beautiful flowers in their rich varieties of color, the hills and mountains which tower into the skies, the oceans with their health-giving waves, the lakes and quiet rivers, the shady forests. All these soothe the ragged nerves or the tired heart. God has been so generous to us. During the summer months it is good for us to contact these glorious provisions for keeping our bodies strong and well.

Elizabeth Barrett Browning thus described the benefits she received: "The little cares that fretted me,

I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
And the humming of the bees."

What a beautiful picture of the result of a period of rest in the great outdoors!

The vacation season often interrupts the program of the organizations in some churches. In some localities the missionary societies — Women's, Young Women's and Juniors—do not hold their regular meetings in July or August. But with the opening days of this month the activities of all these organizations resume the yearly program. After a period of rest amid the beauties of Nature it is with renewed energy that all undertake the task.

Soon the annual Ingathering of the Thank Offerings will be observed by all societies. May we daily be mindful of His goodness to us and express our gratitude to Him.

In the opening days of the Fall activities we are happy to present an article by Mrs. J. B. Hill, the faithful and beloved Treasurer of the Women's General Missionary Society. No one is better able to explain the Thank Offering and how it has been used in carrying forward the mission work assigned by the General Assembly to the women of our denomination.

THE THANK OFFERING, HOW USED

BY MRS. J. B. HILL

Upon the Thank Offering movement of the United Presbyterian Church God has set His approval, and through His blessing it has become a prominent factor in the great work carried on by the women of our Church.

As Mrs. Mary Clokey Porter, for years our devoted Thank Offering Secretary, once said: "Every movement whose aim is for the honor and glory of God has had from the beginning a complete and perfect plan in the heart of God, and in His own time He brought it into being. God's plan for the Thank Offering movement of the United Presbyterian Church had its birth in 1888, during the Church's hour of pressing need. Time has proven that such a plan was great in its conception and great in the glorious results it has worked out in the years of its existence."

It has been far-reaching in its influence, an inspiration in its teaching, and an incentive to activity and devotion in all parts of our work. It has proven without doubt how large amounts can be raised by small sums systematically given.

The loving gratitude and faith of God's people have yearly placed upon His altar large gifts with which to carry the blessed gospel to others.

As soon as the Thank Offering is received by the General Treasurer it is deposited and remains undisturbed in the bank until it is distributed to the various departments of work the first Tuesday in June. Every missionary department is benefited by the distribution.

It has had a very important part in carrying on the work in our foreign mission fields. It has made possible the development of work among the American Negroes, the Mountain people and the American Indian. The Benevolence, Parsonage, Contingent Fund departments and the Junior Missionary Magazine have also received an amount each year to help carry on their work. In fact, it is the Thank Offering that has enabled the Board year after year to carry on the work assigned to the Women's General Missionary Society.

The first Thank Offering amounted to $5,919.20. It aided in building our first hospital in India, the Sialkot Memorial Hospital; our first parsonage at Omaha, Nebraska, and a Boys' Home at Knoxville, Tennessee. The total Thank Offering con-

tributed in the fifty-two years of its history amounts to $4,093,981.47.

LIFE MEMBERSHIPS

In 1886 the first Senior Life Membership fee of $25.00 was received from Mrs. Mary Bruce. Other fees followed and from the beginning the Board felt that this was a special fund, not to be used to meet current expenses, but to be held for some special and needy object which could not be provided for out of the regular funds. The fund grew very slowly, but as the money accumulated it was invested and the accruing interest helped to increase it.

During the years requests have come for needed ground or buildings. The general fund was not sufficient, so the Life Membership fund supplied the amount needed for the Special objects.

In 1912 a desirable piece of property in Tanta was purchased for $15,000 as a site for a much needed school building. The Senior and Junior Life Membership fees for the two years following were set aside to help in the erection of the building, and the fund desired, $50,000.00 was received.

Later, when the Board was under the necessity of enlarging and equipping Tanta Hospital, it faced again the question of funds, and it was decided to use all the Life Membership money credited to the 1915, 1916 and 1917 Thank Offerings, and in this way $12,216.00 was secured for that purpose.

In the fall of 1930 the Board decided to use the Senior Life Membership Fund, as far as necessary, in the erection of the much needed hospital at Sialkot, India, and $23,500.00 of this fund has been sent to the field for this purpose.

The first Junior Life Membership was received in 1904. As soon as this fund amounted to $350.00 it was applied to the endowment of a child's bed in Jhelum Hospital. Since that time beds have been endowed in Sialkot Hospital, India, and Jubilee Hispital, Henderson, N. C. For two years the Junior Life Membership fees were given to purchase an X-ray machine for Tanta Hospital. The fees were designated another year to equip and permanently maintain a kindergarten in the Mary Clokey Porter School in Tanta. In 1936 this fund was used to erect a splendid school building in Ezel, Kentucky. In 1937 and 1938 $11,000.00 of the Junior Life Membership fund was used to purchase a building in Khartum North, Sudan, in memory of Mrs. E. M. Hill, to be called the Junior Hall.

LIFE DIRECTORSHIPS

The first Life Director was Mrs. Catherine MacDanel in 1917. The gift of $300.00 was given by her son, Mr. J. W. MacDanel. Other names were immediately presented and the money placed in the Thank Offering account. Year by year the fund increased and by 1927 $24,600.00 had been received for the eighty-two Life Directors, which, with the interest that accrued, amounted to $29,871.00.

Repeated requests had been coming to the Board from Frenchburg for a much needed church building. As there was no money in the Home Department to meet the need it was finally decided to use as much of the Life Directorship money as might be needed. The church was erected, at a cost of building and equipment of $26,062.00, $25,091.00 of which was taken from our Life Directorship fund. Thus the first and only use of this fund was to erect a temple in honor of the Lord. In what more beautiful way could Life Directorship money be spent than in erecting a temple in honor of the Lord Jesus Christ where the word of life may be preached and souls brought into the Kingdom.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

LIFE'S ARITHMETIC

We have the wisest teacher,
And she has given us this rule
That helps us in our lessons;
You can use it in your school:—
Always add a smile or two
When things are going wrong;
Subtract the frowns that try to come
When lessons seem too long;
Then, multiply your efforts when
The figures won't come right;
Divide your pleasures day by day
With every one in sight.
Now, if you always use this rule,
You'll have a happy day,
For lessons then are easy
And the hours fly away.
—*Youth's Companion.*

As the work of the year, which may loom large to officer, sponsor, member is entered upon, perhaps the lines recorded above may lend a bit of encouragement. There are some things which must be done and others which are better left undone. Whether or not the next few months shall be helpful and successful, or shall end discouragingly, will depend largely on the individual. May we learn our lesson in "arithmetic!"

THIS YEAR — WHAT?

Activity in the church is about to be resumed as far as the city congregations are concerned. Many rural and small group areas have probably done some of their best work during the summer months. Localities can decide for themselves when they should attack their work most insistently. The hope is that every society is planning to do a more *complete* work this year than last.

Reports carry a good deal more than the words and figures recorded. Courage, determination, faithfulness, pleasure, and many other good points are in evidence. Of course, the droop of discouragement, a sign of weakness of one kind or another, a sense of disinterest or other discouraging factor may be discerned. The question is — Is the whole society aware of the state of the organization? Has the society studied its latest report in conjunctiin with its report of a year before? Or, was there a mishap and the duplicate report was mislaid or lost? Does the society have a feeling of responsibility for the report sent in or does it lay the burden on the shoulders of the secretary or other officer that made out the report? Whatever it was, it was the joint result of all the members, faithful or otherwise.

It is true that some good people minimize the value of reports. They think of them as a waste of good paper! With as good reason, in its

field, the chart the nurse so carefully fills in and the doctor studies so thoughtfully may be considered a "mere scrap of paper" if no use is made of it. It gives the status of the health of the patient. The attention paid to the sick-room chart may mean the difference between life and death. In a lesser degree this pertains to the health of a missionary society. If every society kept its past year's record in plain view, and sought to correct its weaknesses and strengthen its good points, the year now at work will be decidedly improved.

Let us begin with a basal weakness,—loss of membership. Scores of societies lost one member, perhaps more. It did not seem very serious to any society, but the multiplication of ones and twos counts up! But some of these societies reported having girls and young women in the congregation not yet members of one of the missionary societies. The loss in membership might have been retrieved if a few of the unattached had been won as members.

Here is the challenge. *Claim this year the twenty-six hundred and more reported this April as material upon which to work!* A net gain of even one in every society will mean a worthwhile total gain for the department. "I-Can-If-I-Will" shall succeed. "I Can't" does not expect to do anything worthy.

We are not emphasizing other increases at this time. If the membership receives proper attention, increased information, increased interest, increased conviction, will result in more devotion to every part of the work by the whole life of the society.

"Where'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise."
—*Henry Wadsworth Longfellow.*

YOUNG WOMEN AT THE W. G. M. S. CONVENTION

The Young Women's Society Speaks

Young women, representing hundreds of young women throughout this land of ours, I want to ask you three questions.

First, "Is your society enthusiastic?" When you look at the calendar and you see that tomorrow is the missionary meeting, do you say (joyfully) "Tomorrow Night Is Missionary Meeting" or do you say (mournfully) "Oh Dear, Tomorrow Night Is Missionary Meeting." Is it a joy to you or is it just a duty?

My second question is, "Is Your Society Friendly?" Do you sit and chat with your friends and let the new member sit off by herself so that she says, "They Have No Interest In Me?" and so you lose a member from your society.

The third question is "Does Your Society Have P o w e r, Spiritual Power?" To have this power you must have prayer. To have real prayer you must have faith and to have faith you must read and know His Word, for Romans 10:17 says "Faith cometh by hearing and hearing by the Word of God." When you pray is it just a routine of prayer, one by one till all have prayed, or do you really expect God to hear and answer your prayers? He will, if you have faith in praying.

Young women, will you resolve today to do all you can to have such a society in your congregation and do all you can to make it so?

Women, if you do not have a young women's society will you do all you can to start one in your church?

If we are enthusiastic and friendly and powerful in prayer, the Young Women's Special Fund will never be short $2,000.00 as it was this year. Where our interest is, there will surely be our support.

Elsie Caddick.

Note: — M i s s Caddick participated in the *Young Women's Hour.*

THE GIRLS' CIRCLE SPEAKS

It is a well-known fact that the success of a church depends upon its missionary spirit. A church whose shutters are drooping on their hinges, whose roof is leaking, whose paint is peeling, and whose organ is out of repair, is almost certain to be a church that lacks a missionary spirit. To keep that spirit alive, the best means yet found is the Missionary Society.

I have been asked to tell you about Missionary Circles for teen age girls. I can not say much about Girls' Circles in general, but I can tell you a great deal about one particular Circle—the Flo White Missionary Circle, at Wallace Memorial, here in Washington, D. C. Its activities are similar to those of any adult group; that is to say, monthly meetings and the study of subjects like those studied by our elders. Dues are paid regularly to the Women's General organization, and our interest is centered on the mission fields as is the interest of any adult group. Perhaps the most practical thing done this year by the Flo White Circle was to send $30 to Egypt for the education of a little Egyptian girl in the Pressley Memorial Institute. Thus the Circle is training the girls for leadership some day in older groups.

But the most important function of the Circle is to interest the girls in missions, not in a passive sort of way, but to inspire them to dedicate their lives to work for the Master. There is within the Flo White Circle a group of girls who have dedicated themselves in just such a way. It is probable that not all of them will reach their goal, for, circumstances will interfere, but an earnest and fortunate nucleus will survive almost certainly and the influence of the Flo White Circle will be felt down through the years.

When I was asked to speak to you, I was requested to urge you older women to organize Circles in your own congregations where this has not already been done. The time to influence people is when they are still young, still tossing about for a worthy purpose for their lives and while the course of their lives is still indefinite, and may be changed and molded. The youth of the totalitarian nations are made to feel that they are needed by their country, and therefore by the world. As soon as they are old enough they are put into some form of active service for their government. But the youth of America, when they leave school have a bitter struggle awaiting them, and they soon are made to feel that they are not really needed and that they are a surplus of an already overflowing commodity. This feeling is exemplified by a senior class of a few years ago which graduated from high school with the motto, "W. P. A. Here We Come." The youth of today are searching for a worthy purpose for their lives. You hold the answer to their problem. You older women may not realize how much influence you can bring to bear on the world through the lives of such girls and such a group.

I do urge you most earnestly to organize a Circle for 'teen-age girls in your own congregation. The Flo White Circle has proved a blessing to the *girls* of this congregation, and even, I think, to the *congregation* itself. There are similar possibilities in every congregation. Sometimes the everyday tasks, inevitably connected with an organization of this kind, seem tedious and trivial. St. Christopher did not consider this, however, when he helped the grotesque little hunchback across the swirling river and then beheld this same deformed little creature turn into the shining figure of Christ. By performing some humble task you too may see Christ emerge in the lives of these young girls.

Sometimes the material at hand may seem unpromising and unfit for any high destiny. Isaiah as he

looked at the clay in the hands of the Potter, could have said, "Oh yes, I know what that is. That is just clay from the earth," and then he would have added as he looked at the shapeless lump of clay, "But I know what the Potter can make of even that." Let the Great Potter be the judge of the clay.

The field is there ready to be enriched and planted. The seed is in your possession; scatter it and let it be warmed by the power of God. You plant the seed; let God give the increase.

Jean R. Giffen.

Note:—Miss Giffen represented *Girls' Circles* during the *Young Women's Hour* at the W.G.M.S. convention. The convention appreciated thoroughly both Miss Caddick's and Miss Giffen's talks. Incidentally Miss Giffen is a granddaughter of Dr. and Mrs. J. Kelly Giffen, pioneers in the Sudan Mission.

A NEW SOCIETY ORGANIZED AND CHRISTENED

In January about six of the girls of the Queen Anne Church of Seattle, Washington, under the direction of Mrs. Raymond Wilson, the minister's wife, met to organize a new young women's missionary society. Since then we have met regularly every month. It was not until the May meeting, however, that we were able to agree upon a name. The oldest member of our church, who lived until just before her 104th birthday, and who never failed to testify until her dying day of Christ's love for her, was Mrs. Martha Wallace. We think it is very fitting to honor her by naming our circle the Martha Wallace Young Women's Missionary Society.

The Saturday before Mother's Day we gave a lovely tea for the mothers and daughters of our church. The 51 people present had a very good time being entertained by a girl's quartet, an excellent speaker, and a two-act play about mothers.

A history of the growth of our society is to be kept in a scrapbook. We are making a program for the year of the leader and hostess for each meeting, so each girl may have one to which to refer. Next month we are to each bring a brightly colored pencil to begin our collection of notions of various kinds for the missionaries, who may want them to use in their work. Our dues are 10 cents each month, besides our Thank Offering and a Junior Life Membership which we are striving to get by having a small box handy at each meeting for contributions. With God's help, we hope to make our society a real help to the missionary cause.

Contributed by *Janet Askren.*

WORTHWHILE ACCOMPLISHMENTS—SO SAY SOCIETIES

On the special information section of the annual blank of a society is a space reserved for a record of one or more worthy deeds. You will find some of these here for your perusal and edification. More will follow in later numbers of the Magazine.

MATERIAL HELP

Toys for a mission.—Comforts made for a burnt-out family.—Thanksgiving baskets for the needy.—Fruit and flowers taken to the sick.—Towels hemmed for a hospital.—Dolls dressed for poor children for Christmas.—Individual gifts sent to third and fourth grade rooms at Ezel.—Christmas box sent to McKinley Indian Mission.—Money forwarded to Frenchburg to help furnish a room in the hospital; also, sheets.—Money sent for lepers at Assiut hospital.—Scrapbooks made for Orphan's Home, hospitals and the Negro schools.—Sewed for the Red Cross.

OTHER OUTLETS OF SERVICE

Use of Prayer Cycle at each meeting.—All members took part in prayer in Prayer Circle.—Had excellent programs.—Benefitted by mission study course. — Visited in the Home for Aged People and held a meeting.—Held a week end retreat in the fall to plan for the work of the year.—Presented a colorful pageant at morning service.—Gave book reviews for the public.—Held religious services at County home. —Benefited from first hand information from a talk given by a missionary.—Had a "Do-without box!" As each one dropped in her money, she told what she had done *without*. These girls had little cash, but the amount gathered the second evening over the first offering was two and a half times better!

If your society wishes to do something extra, some of the items cited above may appeal to you as a possibility for your society, or reading over these may help you to decide to take up another line of work.

THIS, THAT, AND THE OTHER

The Laura Reynolds society of Kenmore, N. Y. sent in its year book early in the new church year. According to it, every member may have a good idea of what is expected of the society. A page in the front of the book contains the budget for the year in detail. Every member of the society may know just what obligations the society has assumed.

Outlines for full programs are offered. Special mission study days are a feature. The Washington convention is to pass in review, the W. M. S. to sit in and hear all about those four or five days.

It is well for every society to remember that missionary programs need not be ornate or full of drama material or special features to make them valuable. The individual can make or break a program. How does she present the material in hand? A program is good when it meets the needs of those concerned. This includes both material and presentation; also, a responsive audience.

The Lottie Adair Circle of Guthrie, Okla., has an unique inscription on the cover of its handmade year book. Since China seems to be the chief topic under the general theme, "Our Neighbors," the characters are probably Chinese.

The meetings are carrying some *color* with them, such as a mother and daughter tea, an all-day sewing with a covered dish luncheon (this in June), a slumber party for July at Birch's Camp, a wiener roast for August in the Park, a hallowe'en party at the manse, a Christmas party for December. But keep in mind that a regular program accompanies each occasion, although festivity seems to be frequently present.

THE CHRISTIAN'S PRIVILEGE

Oh, matchless honor, all unsought
High privilege, surpassing thought,
That Thou should'st call us, Lord, to be
Linked up in fellowship with Thee;
To carry on Thy wondrous plan
To bear Thy messags to man;
In trust with God's own Word of grace
To every soul of human race.

—Selected.

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

SUBJECT: The Pathway to the Tepee. The North American Indian.

SUGGESTIONS FOR HOSTESS: Send tepee shaped invitations calling members of the Girl's circle to a Council Meeting at the pow-wow grounds.

Time, Place

This should be an "out of doors" meeting, around a camp fire. Mrs. Patterson, wife of our missionary at Tama, Iowa, suggests the following menu: Stew with beef foundation, using corn or beans or both. Serve cornbread with stew. Finish with berries or apples.

LEADER OF WORSHIP PERIOD: Song

Scripture—Luke 7:11-24

Repeat Lord's Prayer—As translated from the Pequot Indian tongue. (See page 4).

Leader of meeting is First Speaker: On a map of U. S. locate our Indian stations giving names of the missionaries and helpers; if possible show photos of the workers. List stations and workers on blackboard. Have Roll Call, the responses to be brief statements concerning the Indian friends Mrs. McBride has asked us to meet through her pages of the Magazine. Assign beforehand, one friend to each member.

Second Speaker: Indian arrows. (News items, Indian quotations, Indian poetry). Help will be found in the Magazines, also in libraries.

Song

Third Speaker: The American Indian. In a short talk give something of early conditions, their unwarlike disposition, change under government restrictions, plan of our Government, its schools, etc. Should wardship be given up? Problems our Missionaries find. For help see Rev. Shane's article in July 24, '41 *United Presbyterian.* Mrs. McBride's *Along Indian Trails,* also in *The Womens Missionary Magazine* Oct. '40, page 114 and June '41, page 647.

Fourth Speaker: Taken from a talk made by Miss Pearl Bear, Tama, Ia. at the W.G.M.S. Convention in Washington, D. C.:

"Indians at the Crossroads." (See page 12).

In asking Miss Bear for a copy of her talk, the writer of this page asked her to tell us just how she felt concerning the privilege of attending the Convention.

"I considered it a great honor to represent the work of Tama Mission. I was introduced as a product of our present Missionaries. They are fine people and have meant much to my life. As I heard many speakers talk of the work, I thought how varied and wonderful is the work carried on by the W.G.M.S. and realized it was possible only because of the love of Christ in the hearts of the workers. We heard of many doors opening and saw the need was great everywhere. For the World Prayer, many took part using the languages of their work. I had a part in this praying, especially for my own people. An Egyptian girl was present and I had the pleasure of meeting her, as well as the rest of the Misisonaries.

LEADER OF WORSHIP PERIOD: From the list of stations, ask for prayers for each. Also for all schools, and Christian workers among Indians everywhere. There has been much prayer that workers from among the Indians would be raised up. Remember the Indian students from our own missions attending college.

In closing the Sponsor or President of the Society speaks of plans for definite help for our Indian work, remembering the great need for small gifts for Christians, also the responsibility of contributing to this work for yearly offerings.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

INCREASING OUR MEMBERSHIP

"Every United Presbyterian woman at her post" might be a slogan adopted for this coming year. Women are enlisted to serve on work for Red Cross, Aid-to-Britain, and other worth-while activities. Greater still is the challenge to give unsparingly for the Kingdom of Christ. There is a work for every woman in that Kingdom.

Reports of last year's statistics from our missionary societies show a marked decrease in membership. Let us make it our prayerful purpose this coming year to enlist every woman, girl, and child in the missionary enterprise. The fact that much of the world is at war is no cause for reduction of missionary effort. While some doors may be partly closed temporarily, others are open wide and there is an urgent demand from all fields for our prayers and financial support. Is it too much to expect at least a 25 percent increase in our membership this coming year? Certainly we need many more recruits enlisted for a cause in which every Christian has a responsibility. For the shut-ins and those otherwise detained from attending the regular meetings we have recommended the Extension Department (in December '40 Magazine).

As a number of requests have come in for suggestions on how to get women interested in the missionary society the following plans have been gleaned from the Convention Methods Conference, our own Questionnaire and from other sources:

(1) Not only invite prospective members to your missionary meetings, but take them; a Transportation Committee could be a great help. An Annual Tea to which prospective members are invited and asked to join, has been found helpful in Ohio First.

(2) Magnify the importance of the missionary work. Among other things the most important is to spiritualize the task. The work is Christ's. He has placed the responsibility in our hands. Request a missionary sermon by the pastor and missionary news from the pulpit.

(3) Make sure that your programs are really missionary in character, well planned, and full of interest. Round Table discussion and dramatization have been found helpful in Wisconsin. Friendliness and faithfulness are two good qualities reported. A Mission Supper Meeting, a Calendar Supper, a Dedication Service, a Special for Annual Reports, are plans suggested, descriptions of which may be had for the asking.

(4) Make use of *The Womens Missionary Magazine* in your programs but do not read from it at the meeting. Quizzes, Information Please, False and True Tests, will stimulate more interest. One society is giving three minutes each month for some member previously appointed to give in her own words the article most interesting to her in the late Magazine. Share your Magazine with some prospective member.

(5) Programs are made more attractive, too, by proper decorations, especially if they fit into the very theme of the program. "Even the chairs are arranged differently for each meeting" whispered one leader as the members filed in looking expectant. To plan something different will try the ingenuity of the most talented members.

(6) The Reading Course and Mission Study come in for their share of appeal. One Philadelphia society reports quite a number outside the membership who attended

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Field Secretary

July and August, vacation, and Summer conferences are all over: and we are all refreshed in body, mind and spirit, ready for anything that comes—in work of school, home and church. May we take it up in the spirit of Daniel. I have just been reading Daniel and am impressed anew with some things about him: he had a purpose to keep the law of his people with reference to food and drink; he had a willingness to keep the laws of the land — though not his own land — and because of his devotion to God he had a determination to keep the laws of God. You know the story how, as a lad, he courteously requested that he and his three special friends be not forced to eat the rich food and drink the wine set before them but be permitted the plain food and drink that are good for the body and so he became physically s t r o n g and mentally alert.

You remember how, l a t e r, the king, his friend, seemed to desert him and signed a paper that surely meant death to him unless he were untrue to his God; no prayer was to be made to any man or God (god) save the king for thirty days: Punishment for disobedience a den of lions. Some might have said "It's only for thirty days anyway—" but Daniel unfalteringly, unostentatiously went to his usual place of daily prayer and there, looking through an open window towards J e r u s a l e m, "Prayed and gave thanks" as always to his God.

He was a law-abiding citizen, and a high official of this strange country, too, and he has enemies, enemies seeking his destruction. For long they tried to find something against him in the way of duty to the Government and could not. In despair, then, one said "We shall not find anything against this Daniel unless we find it against him concerning the law of his God." They were very sure that he would be true to his God; so they plotted and their plot "hatched." Through deception and appealing to his vanity they got the signature of the King of the Medes and the Persians "Whose laws cannot be changed." How they must have gone out of that room, laughing, slapping one another on the back and telling each other "We've got him; all we have to do now is to come around at the right time." And they did: they "assembled" and caught him *worshiping his God three times a day* in his own private home chamber — and they did have him! He spent the night with the lions—and with his God. They had not taken his God into account. Today there are plenty of people who fail to take Daniel's God—He is the same God today—into account and so go their own way often doing the "Safe" thing. You and I are not of these: we carefully keep the laws of our country —we must; I wonder do we always eat and drink only the things that make for a strong body and an alert mind! Are we (and if not why not?) as devoted as Daniel to our God and his Christ and to His work in the world that He has bidden us do? Our part will never be done unless and until we do it. "Go, tell the world; teach them; heal them." "Pray the Lord of the Harvest that *He* send labourers into *His* harvest."

Daniel's rule was three times a day. We are asked to have one *stated time together*—every day at Ten O'clock in the morning.

Daniel had *three stated* times in the day for prayer to his God but I am sure that he prayed "always," was "Instant in prayer" as we are enjoined to be; It is our privilege, too.

Who knows? we may have to spend a night or two with the lions

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Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

VACATION BIBLE SCHOOL WEST SLOPE, OREGON

The Vacation Bible School under the auspices of the West Slope Church and Sabbath School was held from June 2-11, 1941, in the Raleigh School. Children of the Sabbath school and neighborhood were invited to attend and the enrollment was 83. The Beginners department had an enrollment of 34, the Primary department 21, the Junior department 15 and the Intermediate department 13. There was an average attendance each day of about 60. The last day a picnic was held to which the mothers were also invited and about 90 in all were there.

The children gave an offering of $15.90. Portions of this sum will be given to the American Sabbath School Union, American Bible Society and the W.C.T.U., the children having heard from each of these organizations during the period of the school.

The spiritual benefits resulting from the teaching in the school cannot be estimated but God's word is sure and will not return unto Him void. May His blessing be added to the efforts of the teachers to bring the children close to the Lord!

Rachel Tracy Seiver.

Vacation Bible School, West Slope, Oregon.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

GLIMPSES OF THE NEGRO WORK

Part of An Address Given Monday Night at the W. G. M. S. CONVENTION, WASHINGTON, D. C.

BY MRS. A. E. DUNGEE, Henderson, N. C.

The Negro constituency of the United Presbyterian Church, with the exception of one congregation, is included within the bounds of the Tennessee Presbytery. This presbytery consists of thirteen congregations served by eight ordained ministers who with two other ministers, not now active as pastors, constitute the presbytery's present ministerial roll. Considering the small numerical size of the presbytery, it might be expected that its congregations would be closely associated in an intimate family like group. This is not quite the case, however, because of the fact that these thirteen congregations are scattered over a territory extending nearly a thousand miles and including the states of Virginia, North Carolina, Tennessee and Alabama. The distribution of congregations according to states is, Virginia, two, namely Norfolk and Chase City, North Carolina, two, Henderson and Townsville; Tennessee, three, Knoxville, Athens and Riceville; Alabama, six, Camden, Miller's Ferry, Canton Bend, Arlington at Annemanie, Prairie and Sheffield. Besides the church organizations in an intimate family-like group, there are several schools, supported, at least in part, by the denomination through its various boards, and two hospitals which are rendering vitally important service. Chief among the schools, of course, is Knoxville College which is just completing its first year under the administration of Dr. J. A. Cotton, its first Negro president.

I shall confine myself largely to telling about that part of the Negro field in which I am now laboring and with which I am personally acquainted.

HENDERSON CHURCH

Our work at Henderson, N. C., where my husband and I have been laboring during the past five years, consists of the Henderson Church with a congregation of one hundred and sixty-five members (the largest Negro congregation in the denomination), Henderson Institute (a state accredited high school), Jubilee Hospital and the Townsville Church, with a membership of thirty-nine.

Under the ministry of Dr. J. A. Cotton, its pastor for thirty-seven years, the church at Henderson has become the leading Negro church of the community. Its membership constitutes a cross section of the Negro population, including professional men and women, skilled and unskilled laborers, housewives and numerous young people in high school or college. Twelve of our young people are in college and one in graduate school working on her Ph. D degree.

Every summer there is conducted by the Henderson church, a Daily Vacation Bible School which runs for two weeks and has an average attendance of one hundred and twenty-five pupils from all over the community. We were fortunate in having as a member of our Bible School faculty this year Mr. Paul Epps, a Knoxville College graduate and a senior in Pittsburgh-Xenia Theological Seminary, who is assisting in the pastoral work in the Henderson and Townsville congregations during the summer months. Other teachers of the Bible school faculty are all teachers in Henderson Institute or in the city graded school.

The future of the Henderson church looks bright because there are a number of young people in the congregation and many children in the vicinity of the church whose lives are being influenced by our Church School, Y. P. C. U., Junior Society and Vacation Bible School.

HENDERSON INSTITUTE

As in the case of the church, Henderson Institute had its greatest development during the long faithful years of Dr. Cotton's administration. The faculty consists of seventeen men and women, all college graduates, three of whom hold graduate degrees and seven of whom are graduates of Knoxville College. During the term just closed, nearly four hundred students were enrolled, forty-four of whom graduated. A glance through the roll of Henderson Institute alumni and alumnae reveals the names of many outstanding Negro citizens of various callings, among them nearly two hundred teachers, numerous physicians, dentists, pharmacists, nurses, beauticians, social workers, business men, a national YMCA secretary and the highest Negro official of the Boy Scouts of America.

For many years Henderson Institute was the only high school available to Negro youths of a wide area including several counties of North Carolina and Virginia. In those days her contribution to the advancement of Negro youth was inestimable and indispensable and was entirely a contribution of the United Presbyterian Church. When the Church entirely controlled our mission schools, her influence upon the character development of students attending those schools was very great. Curricula, rules and regulations, in fact the general setup of our schools tended to emphasize the religious education of our youth and to leave a positive Christian influence upon those who went from them into the world as graduates or former students. Today, however, our schools, including Henderson Institute, are largely under the control of the State, the Church having surrendered a large measure of her control. At Henderson the State owns the administration building in which most of the classes are held, and the entire curriculum is determined by the State. The Church pays the salaries of about one-third of the staff and retains control over the boarding department. The Bible is still taught but is not required, and as the State does not recognize it, comparatively few students avail themselves of it. Boarding students are required to attend church services and all students attend devotions each school day in the chapel. This is the extent of the influence now wielded by the Church upon the boys and girls of our mission schools, and it must be regretfully confessed that that influence is not felt nearly so much today as in former years. We at Henderson, however, are jealously cherishing and nurturing the opportunities yet left to us to touch the spiritual life of our students, and we are glad to be able to say that our religious program during the year just closed resulted in eleven young persons accepting Christ.

JUBILEE HOSPITAL

Just outside the main campus of Henderson Institute is Jubilee Hospital, built by the Women's Board at a cost of $30,000, including furnishings, and later renovated at a cost of $20,000. Many patients of all types are treated at this hospital which is the only one within a radius of forty miles in which Negroes are received as "in patients." Often every bed is taken and cots have to be placed in the halls to accommodate emergency cases.

TOWNSVILLE

About fourteen miles north of Henderson, and within five miles of the Virginia line, is our Townsville

church. The community of Townsville is little more than a crossroads village. There is a five-room graded school for Negro children. This school was founded by Mrs. Bettie Taylor Groves under the auspices of our Church. The school building is still owned by the Church though the school is operated by the State. In a small out building, apart from the main school ground, classes in sewing are taught by Mrs. Mamie Rogers whose salary is paid by the Women's Board.

The Townsville church congregation numbers thirty-nine, including children. Most of the members live several miles from the church, some as far as eight miles away. This work, though small, is vigorous and progressive. Practically all the young people of high school age are either in high school or are high school graduates. The Y. P. C. U., was host this Spring to the District Y. P. C. U. Convention. This Convention is made up of young people of the Henderson, Townsville, Chase City and Norfolk congregations. Emphasis was placed on the Stewardship of Time, Fortune and Life. A delegate was elected to represent the convention at the Synodical Young People's Conference at Winona Lake, Indiana. During this Church year, the Townsville congregation is endeavoring to renovate its building. The Church school and Women's Missionary Society are quite active.

Two summers ago the Townsville church had its first Vacation Bible School. When the pastor first suggested having the Bible School, it was felt by several members that it could not be successful because the people were too busy on the farms and the weather was too hot to walk the long distances many had to come, or for various other reasons. But a week was selected when there was least to do on the farms, school was started at eight A. M. to avoid the hot sun on the way, and the experiment was made. Before the week ended more than one hundred children and adults had enrolled and the school was unanimously proclaimed a success. Last summer the Vacation Bible School was equally successful, and we look forward to the same this summer.

WE GO ON TOGETHER

The glimpses I have tried to give of the work at Henderson and Townsville are, I understand, typical of the Negro stations.

We love our work and are proud of the progress we've made since the dark days of slavery, but we are not satisfied. Every conscientious Negro worker realizes that we are far from the ideal, and we still have a long way to go to have an ideal set-up. Whatever progress we have made and whatever we have been able to achieve, is due largely to your prayers and faithful untiring support. I assure you that the results of your work have been more far-reaching than may be apparent. The following are a few evidences that we do appreciate your support and that it is worthwhile:

One outstanding evidence is the love for the work that has been inspired in the hearts of most of the Negro workers. We may take for an example Mrs. Eva J. Adams, superintendent of Jubilee Hospital. Mrs. Adams loves her work so much that although her husband before his death provided for her a lovely brick home completely furnished, she continued to live at the hospital. I have heard her say that she wished she might have a home with a garden and flowers.

Another evidence is the fine spirit in which the Alumni of Knoxville College are rallying to the need of an "A" rating for Knoxville. A few weeks ago, at its 66th anniversary, the newly renovated chapel, named in honor of Dr. Presnell, an alumnus of the college, was dedicated. Dr.

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Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
OCTOBER

Miss Evelyn M. McKelvey, R.N. ..... October 1
Miss Marian T. Peterson ..... October 8
Miss Marie F. Tait ..... October 13
Miss Earla Hoyman ..... October 13
Mrs. Ada A. Dunlap ..... October 15
Miss Ruth I. Ardrey ..... October 18
Miss Elizabeth McKibben, R.N. .. October 18
Miss Olive Laing ..... October 20
Miss Margaret E. Ballantyne .. October 29
Miss Esther W. Wilson ..... October 31

"ABLAZE WITH GOD"

I saw a human life
Ablaze with God—
I felt a power divine
As through an empty vessel
Of frail clay
I saw God's glory shine!

Then woke I from a dream
And cried aloud:
"My Father give to me
The blessing of a life
Consumed by God
That I may live for Thee."

—*Sent from India.*

ACTIVITIES IN AMERICA

It was a great privilege to attend the 58th Annual Convention of the Women's General Missionary Society held in Washington, D. C., as the guests of the Philadelphia Presbyterial. The meetings were held in the First Church, where the beautiful auditorium and convenient adjoining rooms were adequate for conferences and committee meetings, prayer rooms, rest rooms, Post Office and writing rooms. Even registered nurses were available for the comfort of delegates. Indeed the Local Committee left nothing to be desired by its guests.

Reports of the work of the past year showed some growth and increased interest. Devotional periods, the Quiet Hours and communion services were times of precious memories. All our missionaries present gave interesting accounts of their work, inspiring all of us to deeper devotion and consecration and more sacrificial giving.

One delightful afternoon was spent in seeing the interesting sights of the beautiful capital of our nation and in attending a reception and tea in the lovely new church of our River Road congregation. There an opportunity was given to meet delegates and friends in a social way.

All the foreign missionaries home on furlough the past year were present and in the few minutes allotted to them during meetings and conferences told something of their work and experiences. Also it was a great pleasure to have with us Miss Lois Buchanan and Mrs. R. R. Stewart of India who had arrived in New York a few days earlier for furlough. They looked well and happy to be in America after their long journey over dangerous seas.

It is not possible for our missionaries to return to Egypt or The Sudan at the present time. Serious consideration was given to the return of workers to India and it was finally decided to let them go. The Misses Lois Boyd and Evelyn McKelvey, R.N., left San Francisco on the S. S. PRESIDENT GRANT on July 8. A letter written a week later from Hawaii told of the arrival there of the ship and of a pleasant journey. San Francisco Presbyterial has recently appointed a committee to take care of incoming and outgoing missionaries. Arrangements were made to have a little reception for these two missionaries, but for some reason the young ladies did not get there for the evening. Fortunately Dr. E. L. Porter and two daughters had just arrived from India and gave much pleasure by showing pictures of lovely places in India and by displaying some costumes and souvenirs from India. All the "Bay churches" join-

ed in providing refreshments and the Stewart Memorial Church, where Dr. Porter's nephew is pastor, was the scene of the festivities. The outgoing missionaries were presented candy and flowers by the First Church organizations and corsages were sent from the Presbyterial for them to wear when they went on board ship. Miss Boyd in her letter spoke most appreciatively of the attention and kindness shown them.

In 1932 when the funds of our Society were tied up by two Bank failures it seemed necessary to cut the salaries of all missionaries at home and abroad ten per cent and to decrease other expenses to some extent. There was no complaint from our workers and all bore the loss with quiet cheerfulness. It was hoped that this would be only a temporary measure and that restoration could be made in a short time. The Depression lingered and the time did not seem propitious for restoring salaries to their former level. However, since the war has made so many changes in the world and has so seriously affected living expenses in all our fields abroad, it has seemed only fair for us to do something for those faithful workers who are carrying on in difficult places. Accordingly the Board, at a recent meeting, decided to restore the ten per cent and pay the salaries formerly received. The exchange in all the fields is in our favor and we feel sure all our missionary societies will give a little more sacrificially that our representatives may not suffer. This restoration applies only to those at work abroad but it is hoped that very soon all our workers in America may have the same increase.

INDIA

"The Sialkot Mission News Notes" for April has lately been received. It gives glimpses of the activities of some of our missionaries. All are busy with work but we are glad to know that they have some happy social times together. Many of them had the pleasure of attending the wedding of Miss Adah Boggs and wishing her God-speed in her new home and place of service. The bride looked lovely.

Mrs. W. T. Anderson had paid the Mission a "flying visit," much to the pleasure of all.

We also read: "Sialkot has had another honor bestowed on one of its members for now Miss Kate Hill is the owner of a Red Cross certificate

Miss Lois Boyd who sailed for India July 5, 1941.

presented by the Governor of the Punjab. We congratulate her and rejoice in this recognition of her wide and varied service."

A most interesting report of our Good Samaritan Hospital in Jhelum is encouraging. The staff members were happy to welcome Dr. Seelig back from the Parole Camp where she had been interned for some months. She was to be in that hospital for only a short time, however, as she was much needed to help Dr. Hunsberger in the Memorial Hospital in Sialkot. This change had to be made only on order of police officials.

The Inspector General of Civil Hospitals in the Punjab made annual inspection of Good Samaritan Hospital and gave his approval of the repairs and improvements in the various departments, summing up his comments as follows: "This hospital is

doing a good work in Jhelum District. Its sponsors and those interested in its well-being may well be proud of it since it has continued to carry on its work in the face of greatest difficulty in obtaining a senior Medical Woman for some time past. I wish the hospital all success and hope that it may continue to function for many years to come."

Miss Evelyn McKelvy

Schools closed at the usual time and all missionaries have been resting in various places in the hills, recuperating and getting ready for another year of devoted service. We pray that they may be kept in health and be greatly blessed as they serve.

EGYPT

Letters received tell us that the missionaries are all in places of comparative safety. We are sorry to learn from Mr. Nolin that one of the native teachers in the Girls' School in Alexandria and her mother lost their lives in the second heavy bombing of that city. No property damage was suffered by the Mission. Conditions were bad for a time but the latest word indicates improvement and that the morale of workers and people is good. An Executive Committee of the Mission has made plans similar to those of last year for the housing of missionaries during the hot weather in the most comfortable way possible. Missionaries from Luxor, where the heat is extreme, write from Benha of their comfort and pleasure in the Benha Girls' School. Others are equally well provided for and are making the best of uncomfortable conditions and are cheerful and happy in being able to encourage and help the people, who are at times terrified.

Arrangements had been made for a number of young people to return to America on the only ship available —an unnamed Egyptian boat. The committee felt this to be the safest possible arrangement that could be made. Relatives of Miss Mary Frances Dawson report that she is coming to America via Australia. Miss Dawson, who has not been in good health, has recently experienced a good recovery from an operation.

Several letters have already been received telling of appreciation of the increase in salaries recently granted. One of these reads: "We want to tell you, and through you the Church at home, how very much we appreciate the increase in our salaries. It means so much to us when everything is so high that I do not see how our workers can live on what they are getting. Our cook used to pay about five dollars for bread for his family but in June he had to pay over seven dollars, and everything else is high accordingly or higher. We will be able to raise his salary now, I hope, although we cannot increase it a great deal."

An interesting story is told of a meeting between some British soldiers and some of our women as they were returning to Cairo from a Presbyterial meeting. It was so interesting that our correspondent wished to share the joy of the fruit of this work. "These women were returning on a crowded train, for which they had waited for an hour. There were no places to sit. Some of the soldiers got up and gave these Egyptian women their seats. One of them picked up a little girl and held her on his lap and talked to her. The child could not talk in English so the mother an-

swered. This woman had been educated through the efforts of Mrs. Hart and others in Zagazig. She and some of the other women talked with the soldiers who asked where they had been, what a Thank Offering meeting was, what they did with the money, and many other questions. The women talked with them about their needs, urged them to find a place of worship in the city, and invited them to the English services there. One of the men told them that he had a little girl at home about the size of the child with them and with tears in his eyes said how he longed to see her. He and the other soldiers slipped away wiping their eyes overflowing with tears. The women were so touched by the conversation that they said they were praying for these and other soldiers. May not a real revival begin among them with such prayers going up in their behalf? Such is the fruit of the work of our little schools. May we be faithful in sowing the Word in the hearts and minds of these little ones."

We pray that Peace may soon come to this troubled country and our work continue in a normal way.

THE SUDAN

On July 18 two letters written June 3 and 5 were received and told of the work and something of the vacation rest time of our missionaries. A number of them had gone to Erkoweit, where the heavy winter mists make it green and cool—a welcome change from Khartoum. Miss Turk went to the South Sudan, where she would visit some English Mission stations. Miss McIntyre had gone to Kenya. It is difficult to plan for comfortable vacations on account of military regulations.

Miss Soule returned to Nasir after her enforced vacation and has her usual program for school and orphanage well under way. She is also caring for the clinic while Dr. Dougherty is in Egypt seeing his children before they leave for America.

Ellen Smith has of course been much worried about her parents since the sinking of the Zamzam. All are thankful that Dr. and Mrs. Smith were safe and they were hoping to see them soon in The Sudan rather than have them in the United States. They are thankful for the promise of new missionaries—Dr. Mary Smith and Ruth McCreery—and are praying that the way may be open soon for the return of new and furloughed missionaries.

"Conditions in The Sudan are as nearly normal as European and Mediterranean affairs will permit. It is entirely quiet in this country. Khaki remains a very prominent color on the streets, etc., and must do so for a long time. We try to do a bit for the soldiers and the young ladies help in the Church of England Canteen!"

Pray for any of our workers who may be traveling over dangerous seas, on a long wearisome journey—that they may be kept in safety. Also pray for continued protection and blessing for their colleagues remaining in all our fields.

FIELD SECRETARY

(Continued from Page 47)

but Daniel's God is our God, too, and according to his promise He will be with us.

Daniel became a "Man, well beloved" of God; God could trust him with his secrets and so He showed him "Things to come in the latter days." Could God trust us with His secrets? Would we like to be the kind of folks that He can trust? Follow Daniel's rule of life then men can trust us—*and God will trust us.*

Sallie E. Dickey.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR RALLY

The Ohio Northwestern Junior Rally was held at Findlay, June 25. There were fifty Juniors present. After lunch the following program was presented in the church auditorium, the President Norma Ainsley of Belle Center and the Secretary Bok Watkins, of Bellefontaine having charge of the meeting.

Devotions were led by the Belle Center Juniors. Norma Ainsley sang, "Jesus is Listening In." The Piqua Juniors gave a Playlet "Darkness to Light." The Findlay Juniors reviewed the book "Bright Sky Tomorrow" by impersonating the characters in the book. The Bellefontaine Juniors had an exercise "Go Tell Others." Miss Lois Buchanan who had just returned from India told some interesting stories of her work in India.

Findlay received the banner for the largest percentage of members attending the Rally. Bellefontaine received the banner for the largest percentage of attendance during the year. When the new Junior Life Members received their badges they were pinned on by Joyce Hoskins of Piqua, Vice President and herself a Junior Life Member. The Junior Life membership roll of the Presbytery has twenty-three names on it now.

The newly elected officers are: President, Ruth Herring of Bellefontaine; Vice President, David West of Findlay; Secretary, Sarah Miller of Bellefontaine. The memory work for the coming year is the names of the books of the Bible, the Beatitudes and the first Psalm.

Mary Cleland,
Presbyterial Junior Secretary.

1941—HONOR ROLL

The following societies are on the Honor Roll for having Grand Total contributions of $100.00 or over:

1. Sixth Church, Pittsburgh, Pa. $313.00
2. Second Church, N. S., Pittsburgh, Pa. 190.00
3. Ingram, Pa. 169.00
4. Parnassus, Pa. 162.12
5. Third Church, Pittsburgh, Pa. 158.71
6. Houston, Pa. 153.00
7. Ellwood City, Pa. 135.00
8. Wallace Memorial, Washington, D. C. 131.00
9. First Butler, Pa. 125.00
10. Norris Square, Philadelphia, Pa. 118.58
11. Fairhill, Philadelphia, Pa. 108.00
12. Greenville, Pa. 106.00
13. Seventh Church, Philadelphia, Pa. 106.00
14. Indiana, Pa. 105.00
15. Taylorstown, Pa. 102.00
16. Claysville, Pa. 99.70

The following societies are on the Honor Roll for having contributed a Thank Offering of $100.00 or over:

1. Sixth Church, Pittsburgh, Pa. $140.00
2. Third Church, Pittsburgh, Pa. 137.71
3. Parnassus, Pa. 102.12
4. Ingram, Pa. 102.00
5. First Church, Butler, Pa. 100.00

The following society is on the Honor Roll for having given the largest Junior Special Offering: The Sixth Church, Pittsburgh, Pa. whose Junior Special offering amounted to $100.00.

Seven Departments of Work, Junior Special, Thank Offering

The following societies contributed to each of the Seven Departments of Work, the Junior Special and the Thank Offering:

Albany—

Schenectady, Pattersonville.

Allegheny—

2nd, 5th, 6th, 7th, 8th, 11th, Aspinwall, Avalon, Ben Avon, Calvert Memorial, East Union, Evans City,

Elfinwild, Emsworth, Forest Ave., Hampton, Orphans' Home, 1st Tarentum, Deer Creek.

Arkansas Valley—
Sterling, Zenith.

Beaver Valley—
Beaver, Ellwood City, Portersville, 3rd New Castle, Rocky Springs, New Brighton.

Big Spring—
Guinston, York.

Boston—
Central Falls, Lawrence, Quincy, Whitinsville.

Butler—
Bethel, 1st Butler, 2nd Butler, Clinton, Clintonville, Ebenezer, Fairview, Grove City, Harmony, Meridian, Slippery Rock Boro, White Oak Springs.

Caledonia—
1st Buffalo, Covington, South Park, Sheridan.

Cedar Rapids—
Boyden.

Chartiers—
1st Burgettstown, Canonsburg, East Canonsburg, Center Claysville, Houston, Mt. Hope, Mt. Prospect, North Buffalo, Robinson, Taylorstown, Venice, 1st Washington, 2nd Washington, West Middletown.

Chicago—
East Side Gary, 6th, Oak Park, Somonauk, Wheatland, Hammond, Evanston.

Cleveland—
Allenside, Brooklyn, Brownlee Woods, 1st Cleveland, 6th Cleveland, Cuyahoga Falls, East Palestine, Goodyear Heights, Lakewood, Liberty, Pleasant Grove, Poland Ave., Tabernacle, Warren, 2nd Youngstown, South Youngstown.

College Springs—
College Springs.

Colorado—
Ft. Morgan, Canon City, Denver.

Conemaugh—
Altoona, Blairsville, Bolivar, Indiana, Johnstown, New Florence, Shelocta.

Delaware—
Walton.

Des Moines—
Newton, Westminster Jr. Missionary.

Detroit—
Southfield, Oakland Ave., Drayton Plains, Littlefield Boulevard, Military Ave.

Idaho—
Nampa.

Southern Illinois—
Cutler, 1st St. Louis, Gibson Heights, Sparta.

Indiana—
Salem, Springfield.

Keokuk—
Crawfordsville, Le Claire, Washington.

Kiskiminetas—
Apollo, Leechburg, Puckety, Vandergrift.

Lake—
Adamsville, Brown Ave., Cochranton, 1st Erie, Greenville.

Los Angeles—
2nd Los Angeles, Pasadena, Whittier, Santa Ana.

Mansfield—
1st Canton, Fairmont, Bedford Ave., Savannah.

Mercer—
Lebanon, New Wilmington, Plain Grove.

Monmouth—
Stronghurst, 9th Ave., Washburn, West Side, 1st.

Monongahela—
Beverly Heights, Brookline Boulevard, Crafton, Homewood, Knoxville, McDonald, Mt. Lebanon, Mt. Washington, 3rd, 6th, Swissvale, West Park, Woodville, 1st Wilkinsburg, 2nd Wilkinsburg, Crafton Heights, Ingram.

Muskingum—
Mt. Perry, 2nd Cambridge.

Nebraska—
North Bend, South Omaha, Summerfield.

First Ohio—
Trenton.

Ohio Northwestern—
Belle Center, Bellefontaine, Piqua, Findlay.

Philadelphia—
1st, 2nd, 4th, 7th, 12th, Beverly

Hills, Boulevard, Dales Memorial, Drexel Hill, Fairhill, Germantown, Mayfair Square, North, River Road, Washington, Sherwood, Wallace, Memorial, Woodland, Wynnefield.

Rock Island—
Moline.

Spokane—
2nd, 3rd.

Westmoreland—
Atlantic Ave., Braddock, Connellsville, Duffsville, Greensburg, Latrobe, 1st McKeesport, Parnassus, Pitcairn, Unity.

Wheeling—
Martin's Ferry, West Alexander, Wheeling.

Wisconsin—
Lisbon, Janesville, West Allis.

Xenia—
Sugar Creek, 2nd Xenia, Clifton.

Total number for 1941—212. This is an increase of 21.

PRAYER CIRCLES

The increase in the number of Junior Prayer Circles has been most encouraging. In 1938, fourteen were reported. In 1939, eighteen. In 1940, seventy-five. In 1941, one hundred. The following societies have Prayer Circles:

1. First Church, N. S., Pittsburgh, Pa.
2. 7th Church, N. S., Pittsburgh, Pa.
3. 11th Church, N. S., Pittsburgh, Pa.
4. Calvert Memorial, Etna, Pa.
5. Emsworth, Pa.
6. Forest Ave., Bellevue, Pa.
7. Harmarville, Pa.
8. Orphans' Home.
9. Valencia, Pa.
10. 1st Tarentum, Pa.
11. Viola, Kans.
12. Sterling, Kans.
13. Arkansas City, Kans.
14. Beaver, Pa.
15. Portersville, Pa.
16. Mt. Jackson, Pa.
17. Cranston, R. I. Mission.
18. Thompsonville, Conn.
19. Quincy, Mass.
20. 1st Butler, Pa.
21. Covington, N. Y.
22. Traer, Iowa.
23. East Side Gary, Ind.
24. Oak Park, Chicago, Ill.
25. Somonauk, Ill.
26. Hammond, Ind.
27. 8th Chicago, Ill.
28. 1st Akron, Ohio.
29. Allenside, Akron, Ohio.
30. Brooklyn, Parma, Ohio.
31. Brownlee Woods, Youngstown, O.
32. 6th Cleveland, O.
33. Lakewood, O.
34. 2nd Youngstown, O.
35. Altoona, Pa.
36. Indiana, Pa.
37. Mundale, N. Y.
38. New Kingston, N. Y.
39. Albia, Iowa.
40. Grinnell, Iowa.
41. Oakland Ave., Detroit, Mich.
42. Military Ave., Detroit, Mich.
43. Nampa, Idaho.
44. Ontario, Ore.
45. Weiser, Idaho.
46. Cutler, Ill.
47. Gibson Hts., St. Louis, Mo.
48. Morea, Ill.
49. Ainsworth, Iowa.
50. Apollo, Pa.
51. Freeport, Pa.
52. Leechburg, Pa.
53. Vandergrift, Pa.
54. Adamsville, Pa.
55. Greenville, Pa.
56. Sheakleyville, Pa.
57. East Brook, Pa.
58. Lebanon, Pulaski, Pa.
9. Plain Grove, Slippery Rock, Pa.
60. Carnegie, Pa.
61. Ingram, Pa.
62. Knoxville, Pittsburgh, Pa.
63. 1st McDonald, Pa.
64. Mt. Washington, Pittsburgh, Pa.
65. Oakmont, Pa.
66. 4th Pittsburgh, Pa.
67. 6th Pittsburgh, Pa.
68. 2nd Italian ,Pittsburgh, Pa.
69. Swissvale, Pa.
70. West Park, Pittsburgh, Pa.
72. 1st Wilkinsburg, Pa.
73. 2nd Wilkinsburg, Pa.

74. Bloomfield, O.
75. St. James, Brooklyn, N. Y.
76. 1st Philadelphia, Pa.
77 .7th Philadelphia, Pa.
78. 1st Baltimore, Md.
79. Dales Memorial, Philadelphia, Pa.
80. Fairhill, Philadelphia, Pa.
81. Mayfair, Philadelphia, Pa.
82. Norris Square, Philadelphia, Pa.
83. Sherwood, Philadelphia, Pa.
84. South Philadelphia, Pa.
85. Wallace Memorial, Washington, D. C.
86. Woodland, Philadelphia, Pa.
87. Wynnefield, Philadelphia, Pa.
88. Pullman, Wash.
89. 1st East Liverpool, O.
90. Knoxville, Tenn.
91. Ryegate, Vt.
92. Braddock, Pa.
93. Duffsville, Pa.
94. Greensburg, Pa.
95. Pitcairn, Pa.
96. Fairpoint, O.
97. Martin's Ferry, O.
98. Lisbon, Wis.
99. Caledonia, Wis.
100. West Allis, Wis.

NEW SOCIETIES

The following new societies were found on the 1941 Report:

Arkansas Valley—
Stafford, 8 members.

Beaver Valley—
Beaver Falls —, Portersville 16.

Big Spring—
Mexico, 8.

Butler —
Bethel, 18, Clintonville, 23, East Unity, 10, Union—.

Caledonia —
Ellwood ,15.

Chicago—
8th, 8.

College Springs—
St. Joseph, Mo., 12, Clearfield, 5.

Colorado—
Bristol, 10.

Delaware—
Andes, 10.

Des Moines—
Westminster Jr. C. E., 89.

Detroit—
Birmingham, 16.

Southern Illinois—
Jordan's Grove, 11.

Indiana—
Witherspoon, 15.

Kansas City—
Amoret, Mo., 17, Richmond, 14.

Keokuk—
West Chester, Ia., 14.

Lake—
Oil City, 20.

First Ohio—
Trenton, 25.

Philadelphia—
Manoa, 15.

Puget Sound—
Olympia, 7.

Rock Island—
McClellan Heights, Davenport, 11.

Spokane—
Pullman, 8.

Steubenville—
Bergholz, 12.

Uncompahgre—
Montrose, 25.

Vermont—
Ryegate, 15.

Westmoreland—
Elizabeth, 25.

Xenia—
1st Columbus—.

INCREASING OUR MEMBERSHIP

(Continued from Page 46)

last year's Mission Study class. Perhaps an invitation is all that is needed. Most women are interested in fast-moving world affairs these days. Christian women cannot afford to be ignorant of the problems that face the Church today and to share in the responsibility of meeting those problems. The Reading Course and Mission Study Course are up-to-date and informative. Plan to make the best of them in your church, including the men as well as other non-members of your society.

Mrs. Robert M. Karr.

Temperance and Reform Department

TEMPERANCE WORK IN EGYPT IN WARTIME

Mrs. M. C. McFeeters, Chairman of the Temperance Committee of the Egypt Mission writes in her annual report and in a personal letter as follows: "We are so thankful that in spite of siege and blackout our work has gone on—in fact the number of our lantern meetings last year, 615, is the largest ever. It is probable that our work has never been more needed nor more useful than at present. In a time of uncertainty like the present, men are more likely to turn to drugs and liquor as a release, and the blackout is, of course, a temptation to the works of darkness. Aside from bringing the temperance message with its timely warning and encouragement to better living, the lantern lectures bring the villagers something pleasant to think about. In a recent interview with a representative of the *Egyptian Gazette,* Russell Pasha declared that the smuggling of hashish and opium into the country is on the increase.

"The presence of so many soldiers from different parts of the Empire here in Egypt constitutes a challenge that we long to meet. Camp life is so full of monotony and temptation and these boys are so far from home. We have printed a small purity leaflet that carries a suggestion of abstinence as well, and a reprint in smaller form of the roll-up, "Make Life Worthwhile," which has a temperance pledge at the end, and these are being distributed through a number of agencies. Hilmy Effendi, one of our lantern workers, finds quite an opportunity to distribute leaflets to soldiers on the side, as so many troop trains pass through Tanta where he has his headquarters. He tells that before he offers the leaflets he says, 'Leaflets against drink,' and sometimes the soldiers get out of the train and encircle him on the platform. He wrote of securing six pledges from as many soldiers as he rode with them from Tanta to the next stop. One soldier wrote his own pledge on the back of his cigarette box which he handed over to Hilmy who carries it as an object lesson to secure other pledges."

Our readers will be interested to know that our grant to Egypt from Temperance and Reform funds has been restored to three hundred dollars and a special grant of one hundred dollars for this wartime work has been added. Paper and printing costs have gone up tremendously making the distribution of leaflets an increased expense. Carbide for the use in the lanterns has gone "almost out of sight" so this fine work must be carried on at greatly increased cost. We are so glad to be able to help in a monetary way when our missionaries and fellow Egyptian Christians are giving time and labor and are carrying on in the midst of tension and strain.

NEGRO MISSIONS

(Continued from Page 51)

Presnell gave half the cost of renovating the chapel and Dr. Cotton gave the other half. Mrs. Cotton told me of a young couple who out of their very modest means gave $100 to Knoxville and when commended for it, replied, "Well, we can never pay our debt to Knoxville College."

Then there is the wide influence exerted by the College through its graduates. More than eighty per cent of the teachers in the Knoxville

(Continued on next page)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

Vacations, Convention and Conferences are over; Fall rallying meetings have been held and reports of the summer have been heard. Thus refreshed, we are ready to take up again our journey along the "pathways of service."

If you have read this issue of the Magazine from the first page up to this one, you know that you have been traveling the pathway that leads to the tepee and have found much of interest and information worth passing on at October meeting.

The Literature Department suggests a few additional helps. Of course you will want to refer to the booklet, *Along Indian Trails* (35c), compiled by our Secretary of Indian Work. Also you should have the pamphlet, *What About Peyote* (10c). Perhaps *peyote* is a new word to you as it was to the Literature Secretary. The latest Merriam-Webster Collegiate Dictionary does not list the word and she did not know whether it stood for a person or a thing. Now she knows that it is an abominable thing. An interesting leaflet is *Lo, The Poor Indian* (5c) by our Indian Evangelist.

If you like drama, *Just Indian Girls Together* (5c) is good, and *The Hogan Beneath the Sunrise* (25c) for three characters, daughter, mother and grandmother, is especially applicable to the second topic of the printed October program outline in the Program Calendar.

We do not have maps showing our Indian Mission Stations but from the Prayer Cycle one can learn where they are and state auto-touring maps of Iowa, Oregon and Washington show all of them. Such maps can be obtained at filling stations, from Rand-McNally & Co., New York, Chicago or San Francisco, or from AAA headquarters at small cost.

We have a limited number of charts (34" by 52") showing the Indian work of 14 Boards belonging to the Home Missions Council of North America with which our Women's Board is affiliated. These charts carry information as to types of service, tribes reached, etc. This concise information probably is not available elsewhere which makes it well worth the price, 25c.

Who Holds the Key. 15c.

NEGRO MISSIONS

(Continued from Page 60)

city schools for Negroes are Knoxville College graduates. A principal in a nearby town said that when possible, he always tried to secure Knoxville graduates as teachers because they could be depended upon to give an honest day's labor, and because their influence was good.

To my mind, the things that have most hindered our progress have been, first, the economic handicaps of the Negro in the South; Second, the fact that our fields are so isolated by distance that it is difficult to have that unity in our work that grows out of close fellowship.

As we look into the future we hope for a time when these obstacles will be overcome. The first, we as a minority group can do very little about now. The second obstacle we are attacking by encouraging members, especially the young people, to read the Church publications in order that they may know their Church, and to attend Church conferences in order that they may become conscious of the fact that we are part of a great body and not just a single congregation.

For many years we shall continue to need your prayers, understanding, friendship and support.

Corporation Meeting

Following the adjournment of the regular Tuesday morning prayer meeting on June 24, 1941, the Corporation meeting was called to order by Mrs. J. D. Sands, president of the Board of Directors of the Women's General Missionary Society, in the Assembly Room of the Publication Building, Pittsburgh, Pennsylvania.

Twenty-one delegates responded to roll-call.

The report of the treasurer, Mrs. J. B. Hill (see pages 698-704 of the July-August Missionary Magazine) was given. A composite audit certificate for all departments handling money was read and adopted, this audit having been made by Mr. Walter G. Knauff, Certified Public Accountant.

The annual reports of the following secretaries were received and accepted:

Financial Secretary—Mrs. Arthur B. McBride. (Pages 693-694).

Testamentary and Annuity Secretary — Mrs. Harriet S. Boobyer. (Pages 694-695).

Statistical and Efficiency Secretary —Mrs. R. M. Karr. (Pages 689-692).

Parsonage Secretary—Mrs. Edgar B. Murdoch. (Pages 696-698).

Literature Secretary — Mrs. A. J. Randles. (Pages 705-706).

Recording Secretary—Mrs. Joseph S. Mason. (Page 698).

Junior Secretary and Business Manager of Junior Missionary Magazine—Mrs. W. R. McMunn. (Pages 710-712).

Editor of Junior Missionary Magazine—Mrs. Joseph M. Heagen. (Page 709).

Thank Offering Secretary—Mrs. O. H. Milligan. (Pages 718-726).

Secretary Indian Missions—Mrs. Arthur B. McBride. (Pages 727-731).

Secretary Negro Missions—Mrs. Ada Kerr Wilson. (Pages 731-740).

Secretary Home Missions — Mrs. William S. Cook. (ages 741-755).

Secretary Foreign Missions—Mrs. J. D. Sands. (Pages 756-820).

Secretary Prayer Groups — Mrs. Charles W. Fulton. (Page 717).

Secretary Young Women — Miss Ida B. Little. (Pages 713-715).

Temperance and Reform Secretary —Mrs. Harriet S. Boobyer. (Pages 716-717).

At the conclusion of Mrs. Boobyer's report the resolution recorded on page 678 was offered by Mrs. Boobyer and adopted, the recording secretary of the convention being instructed to forward the resolution to persons named therein.

The report of *The Womens Missionary Magazine* was presented by Mrs. John P. White, Editor, and Mrs. Ralph H. Arnold, Treasurer. The auditor's report was read and adopted. (See Pages 707-708).

The report of the Field Secretary was received as presented by Miss Sallie Dickey. (See Page 756).

Mrs. Joseph S. Mason presented recommendations concerning the Isaiah 41:6 Fund (recorded on pages 670-671) which were adopted.

Mrs. John P. White reported for the committee appointed at the 1940 convention to select a new name for *The Womens Missionary Magazine.* After consideration the committee deems it inexpedient to change the name of the Magazine at the present time and asked the convention to rescind the action of 1940. This was done by a unanimous vote.

The report of the Committee on Recommendations (see Page 679) was read and adopted.

The committee on place for the convention in 1942 reported that an invitation had been received from the Cleveland presbytery to meet in the First Church, Akron, Ohio, and recommended that the invitation be accepted. The report was adopted.

The following named persons: Mrs. J. B. Louden, Chairman, Mrs.

J. R. White, Co-Chairman, Mrs. L. A. Smith, Mrs. Floyd Withrow, Mrs. Walter Young, Mrs. H. D. Rose, Mrs. George Ross, Mrs. M. E. Davison, Mrs. Wm. Gamble, Mrs. Ben Wilde, Mrs. H. A. McAuley, Mrs. A. M. Allen were elected as the Local Committee for 1942.

The committee on Memorials reported the receipt of three memorials from Chicago, Colorado and Spokane presbyterials. The committee incorporated these three memorials into one. (See page 680). The report was adopted and the secretary instructed to forward a copy to the President of the United States.

The committee on Resolutions submitted its report. (See page 681). The report was adopted.

The credential committee reported an enrollment of 286.

The report of the Nominating Committee was read and the convention proceeded to the election of officers and members of the Board of Directors, resulting in the choice of:

President—Mrs. R. W. Caldwell, Philadelphia Presbyterial

1st Vice President—Mrs. Charles E. Hussey, Philadelphia Presbyterial

2nd Vice President—Mrs. William S. Hammers, Philadelphia Presbyterial

Secretary—Miss Lillian Robertson, Hudson Presbyterial

and

Mrs. J. D. Sands, Mrs. J. B. Hill, Mrs. W. R. McMunn, Mrs. Joseph M. Heagen and Mrs. O. H. Milligan as members of the Women's Board.

The meeting adjourned.

Prayer was offered by Mrs. W. R. Wilson.

President—Mrs. J. D. Sands

Secretary—Mrs. Joseph S. Mason

Tributes

MRS. CHARLES DECKER
MRS. ARTHUR PRATT

The Women's Missionary Society of the Rock Prairie, Wisconsin, United Presbyterian Church wishes to pay tribute to two of our beloved members, Mrs. Charles Decker, who passed away, May 15, 1941, and Mrs. Arthur Pratt, who passed away May 30, 1941.

In their long suffering and weakness they manifested their faith in Him, who doeth all things well. These two members will be greatly missed.

To their families we extend our sympathies.

Committee.

MRS. JAMES A. CAMPBELL

The Women's Missionary Society of Fair Haven, Ohio United Presbyterian Church, wishes to pay a loving tribute to Mrs. James A. Campbell who left us for her heavenly home June 7, 1941.

We wish to weave three flowers into the Wreath of Honor we desire to give to her memory — Service, Love, Sincerity. This is a garland that never withers, a crown of glory that does not fade away.

We greatly miss her presence among us. We extend our sympathy to her loved ones.

Mrs. Lillian Pinkerton
Mrs. Nellie Lybrook
Miss Martha P. Wilson
Committee.

MRS. MILLAR H. DOUGLASS

The Kenton, Ohio, W. M. S. desires to pay a tribute of love and esteem to the memory of Mrs. Nettie Barrett Douglass, who was called to her heavenly home May 27, 1941.

She was a member of the old Silver Creek United Presbyterian church, and since 1924 of the Kenton congregation.

In spite of unusual demands upon her love and strength in her home, she devoted herself gladly to the church. We shall miss her obedient faith and kindly sympathy in our midst.

Mrs. Carl Gladfelter
Mrs. Vern Shultz
Mrs. Max Newman
Committee.

MISS EMMA MASTERS
MRS. CLARA ANDERSON
MRS. CORA B. KISLIG

It is with a keen sense of personal sorrow and bereavement that we, the members of the Women's Missionary Society of Unity, Pennsylvania, record the death of three of our loyal members during the past year: Miss Emma Masters; Mrs. Clara Anderson; Mrs. Cora B. Kislig.

Their efficient and diligent service was motivated by their Christian ardor, their love for their Savior and their unbounded zeal for the missionary cause.

Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne—1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1933—Sialkot City
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan—334 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kans.

EGYPT

Miss Margaret A. Bell, 1901—Faiyum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Martha A. Roy, 1938—Luxor
Miss Edna B. Sheriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—5th Ave., St. Joseph, Mo.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—257 E. James St., Munhall, Pittsburgh, Pa.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.
Miss Helen J. Noordewier, 1921—1104 Sigsbee St., E. E., Grand Rapids, Mich.
Mrs. Rachel T. Seiver, 1925—Box 1887, Portland, Ore.
Miss Jane C. Smith, R.N., 1922—% John Wineland, Celilo, Ore.
Miss Marie F. Tait, 1925—210 N. Ash St., Guthrie, Okla.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932—Lewis, Iowa
Miss Margaret Work, 1924—E. 2401 Nora, Spokane, Wash.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Wad Medani
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Ruth Beatty, R.N., (Formerly of Ethiopia) c/o Mrs. Sydney Smith, Reedsville, Pa.
Miss Isabel Blair, 1922—80 Bronson Ave., Washington, Pa.
Miss Ray Huffman, R.N., 1924—315 E. Fourth St., Oklahoma City, Okla.
Miss Mary Jane McKnight, 1922—Box 11, Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Morgan Hill, Calif.

* Retired.

In Memory of Mrs. J. B. Hill

True daughter of the King were you: each day
You trod His highway, telling His love for all;
Eager to know His will and to obey;
Constant to Christ and instant to His call;
Your life a joyful melody of praise,
A calm, sweet strain of loving, tender care
For all your Father's trusts. Throughout your days
You were His child, and now you are His heir.
The music of your life flows on, is heard
In many other lives both near and far;
For you so loved and lived your Father's Word
You pointed ever to the Morning Star.
We, too, would faithful be to do His will
And thus the purpose of this life fulfill.

(Mrs. C. W.) Elsie Wehling Fulton
Secretary of Prayer Groups.

Mrs. J. B. Hill

Who went to her coronation September 5, 1941

For forty years a member of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church.

For thirty-eight years the Treasurer

"Not to the opening highway of world praise.
Turned she, nor sought the guerdon of renown.
But by the side of Him, who was her Friend
She chose the way of ministry that bears
The footprints of the Master. Through the years
She walked unfaltering to the journey's end."